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BUTLER'S LIVES OF THE SAINTS

THE LIVES OF THE SAINTS

Originally Compiled by the

REV. ALBAN BUTLER

Now Edited, Revised, and Copiously Supplemented by

HERBERT THURSTON, S.J.

VOL. II

FEBRUARY

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PREFACE

THIS second volume of Butler's *Lives* appears after a regrettably long delay, but the difficulties which caused this delay having now been satisfactorily adjusted, there is good reason to anticipate that no such postponement will take place in the issue of future volumes of the series. The capable assistance of Miss Norah Leeson has taken off my shoulders a very considerable portion of the burden, and whilst I must still admit responsibility for all that is defective or inaccurate in the treatment of the *Lives*, the greater part of the large type contents has not been penned by myself. In particular the modifications introduced in Butler's original text are almost entirely due to my collaborator, and in answer to one or two critics of the former volume who have expressed regret that the old biographies were not left unaltered, I may point out that Miss Leeson, coming unprejudiced to the task, has decided that an even more drastic revision was desirable than that which had been previously adopted. It may not perhaps be out of place to quote here a single example—and it is typical—of how Butler has often filled out his space with mere verbiage. In his account of St Ethelbert, King of Kent, the Bretwalda who received St Augustine and was converted by him to Christianity, Butler writes as follows. I quote from the library edition of 1815 :

" Divine providence by these means [i.e. the marriage with Bertha, etc.] mercifully prepared the heart of a great king to entertain a favourable opinion of our holy religion, when St Augustine landed in his dominions : to whose life the reader is referred for an account of this monarch's happy conversion to the faith. From that time he appeared quite changed into another man, it being for the remaining twenty years of his life his only ambition and endeavour to establish the perfect reign of Christ, both in his own soul and in the hearts of all his subjects. His ardour in the exercises of penance and devotion never suffered any abatement, this being a property of true virtue, which is not to be acquired without much labour and pains, self-denial and watchfulness, resolution and constancy. Great were, doubtless, the difficulties and dangers which he had to encounter in subduing his passions, and in vanquishing many obstacles which the world and devil failed not to raise ; but these trials were infinitely subservient to his spiritual advancement, by rousing him continually to greater vigilance and fervour, and by the many victories and the exercise of all heroic virtues of which they furnished the occasions."

Now this wordy panegyric is justified in precisely the measure in which such statements would probably be true of any other holy person. We know absolutely nothing about St Ethelbert beyond what Bede tells us, and there is no hint in Bede of any of the things here dwelt upon. He says not one syllable about a sudden change of conduct, or about unremitting "exercises of penance and devotion," or about his struggles with temptation and the obstacles which the world and the devil failed not to raise. The whole description has been evolved by Butler out of his inner sense of the probabilities of the case. This atmosphere of superlatives, without foundation in known facts, is surely regrettable. It can hardly fail to undermine all confidence in the author's statements, and when heroic deeds are recounted which really are based on trustworthy evidence, the reader is naturally led to ask himself whether these things also are mere padding introduced to give substance to a narrative which was too conspicuously jejune.

An effort has been made in this, as in the preceding volume, to bring the record up to date by including all the recently canonised or beatified servants of God who had any claim to be recognised in the month of February. The Blessed John Bosco died in the early hours of January 31, but it is quite probable that since on that day the feast of St Peter Nolasco is kept throughout the Church, the commemoration of Blessed John will be postponed so as to fall in the month before us. Blessed Claude de la Colombière, who like Don Bosco was only beatified in the present year 1929, died on February 24. His biography is given on that day, for no decision has yet been published regarding the position of his feast in the Jesuit Calendar. Other servants of God who have been proposed for public veneration in comparatively recent times are—St Gabriel of the Sorrows (canonised in 1920); Blessed Natalis (or Noel) Pinot (beatified in 1921); Father James Salès and Brother Saultemouche (beatified in 1926); Blessed Luke Belludi and Blessed Hugh de Fosse whose cultus was formally sanctioned in 1927. Besides these, many martyrs in the Far East were beatified during the pontificate of Leo XIII. Amongst them Blessed Théophane Vénard, Stephen Cuénot, John Cornay, Francis Clet and Augustus Chapdelaine have all separate notices in the present volume. Blessed Didacus Carvalho, martyr in Japan, was beatified at an earlier date (1867).

Adhering to a practice previously followed, several of the biographies, while following in the main the data supplied by Butler, have been very considerably supplemented. I may refer as instances in point to the account given of St Ignatius of Antioch and St Catherine de' Ricci. On the other hand, the notices of obscure saints who figure in the martyrologies or in the calendars, but of whose lives practically nothing is known, are less numerous than in the preceding volume. Those who are interested in such cases will find sufficient information in Mgr. Holweck's *Biographical Dictionary of the Saints*, or in Dom Baudot's *Dictionnaire d'Hagiographie*.

Finally, beside the thanks which I owe primarily to Miss Norah Leeson, I have to acknowledge many obligations to other kind friends, and in particular to Miss Dorothy Stanier, who has made for me a manuscript index to the later volumes of the *Analecta Bollandiana*, which has proved of the utmost service.

HERBERT THURSTON, S.J.

October 23, 1929.

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THE LIVES OF THE SAINTS

FEBRUARY 1

ST IGNATIUS, Bp. of Antioch, Mart.

c. A.D. 107 (?)

ST IGNATIUS, surnamed Theophorus or God-bearer, was probably a convert and a disciple of St John the Evangelist, but we know little that is reliable concerning his earlier history. According to some early writers the apostles St Peter and St Paul, who planted the faith in Antioch, directed that he should succeed Evodius as bishop of that city, an office which he retained for forty years, proving himself, in every way, an exemplary pastor. He is said by the Church historian Socrates to have introduced or popularised antiphonal singing in his diocese, but this is hardly probable. During the persecution of Domitian, he sustained the courage of his flock by prayer and fasting, and he used daily in preaching the word of God to remind them of the high vocation to which they were called.

In the interests of his people, he rejoiced at the peace which followed upon the death of Domitian, but, for his own sake, he regretted it, for he feared that it was because his love of our Lord was so imperfect that he had not been called to die for his faith—an honour he desired most eagerly.

The peace only lasted for the fifteen months of Nerva's reign and persecution was resumed under Trajan. In an interesting letter from the Emperor to the younger Pliny, the governor of Bithynia, the principle was laid down that Christians should be put to death if formally delated, but that they should not be sought out otherwise. Although Trajan was a magnanimous and humane man, yet the very gratitude which he felt that he owed his gods for his victories over the Dacians and the Scythians led him subsequently to persecute the Christians for refusing to acknowledge these divinities. No reliance can unfortunately be placed in the account which legend has bequeathed us of the arrest of Ignatius and his personal interview with the Emperor; but from an early period it was believed that Trajan cross-questioned the intrepid soldier of Christ in such terms as these:

"Who are you, spirit of evil, who dare to disobey my orders and who goad others on to their destruction?"

"No one calls Theophorus spirit of evil," the saint is said to have replied.

"Who is Theophorus?"

"He who bears Christ within him."

"And do not *we* bear within ourselves those gods who help us against our enemies?" asked the Emperor.

"You are mistaken when you call gods those who are no better than devils," retorted Ignatius. "For there is only one God who made heaven and earth and all that is in them: and one Jesus Christ into whose Kingdom I earnestly desire to be admitted."

Trajan inquired: "Do you mean Him who was crucified under Pontius Pilate?"

"Yes, the same who by His death has crucified both sin and its author, and has proclaimed that every malice of the devil should be trodden under foot by those who bear Him in their hearts."

"Do you then carry about Christ within you?" said the Emperor. Ignatius answered: "Yes, for it is written, 'I will dwell in them and will walk with them.'"

When Trajan gave sentence that the bishop should be bound and taken to Rome to be devoured by the wild beasts for the entertainment of the people, the saint exclaimed: "I thank Thee, O Lord, for putting within my reach this pledge of perfect love for Thee, and for allowing me to be bound, for Thy sake, with chains of iron, after the example of Thy apostle, Paul."

Having prayed for the Church and commended it with tears to God, he joyfully submitted his limbs to the fetters and was hurried away by the soldiers to be taken to Rome.

At Seleucia, a seaport about sixteen miles from Antioch, they boarded a ship which, for some reason unknown to us, was to coast along the southern and western shores of Asia Minor, instead of proceeding at once to Italy. Some of his Christian friends from Antioch took the short route and, reaching Rome before him, awaited his arrival there.

St Ignatius was accompanied, for most of the way, by a deacon called Philo and by Agathopus, who are supposed to have written the acts of his martyrdom.

The voyage appears to have been a very cruel ordeal, for Ignatius was guarded night and day by ten soldiers who were so brutal that he says they were like " ten leopards " and he adds that he was " fighting with wild beasts on land and sea, by day and night " and " they only grow worse when they are kindly treated."

The numerous stoppages, however, gave the saint many opportunities of confirming in the faith the various churches near the coast of Asia Minor. Wherever the ship put in, the Christians sent their bishops and priests to meet him, and great crowds assembled to receive the benediction of one who was practically already a martyr. Deputies were also appointed to escort him on his way.

At Smyrna, he had the great joy of meeting his former fellow-disciple St Polycarp, and hither came also Bishop Onesimus at the head of a deputation from Ephesus, Bishop Damas with envoys from Magnesia, and Bishop Polybius from Tralles. One of the deputies, Burrhus, was so useful that St Ignatius asked the Ephesians to allow him to stay with him as a companion. From Smyrna, the saint wrote four letters.

The letter to the Ephesians begins with high praise of that Church. He exhorts them to remain in harmony with their bishop and all their clergy, to assemble often for public prayer, to be meek and humble, to suffer injuries without murmuring. He praises them for their zeal against heresy and reminds them that their most ordinary actions are spiritualised in so far as they are done in Jesus Christ. He calls them his fellow-travellers on the road to God and tells them that they bear God and Christ in their breasts.

He speaks in much the same terms in his letters to the Churches of Magnesia and Tralles and warns them against the Docetic teaching which explained away the reality of Christ's body and His human life. In the letter to Tralles Ignatius tells that community to keep from heresy, " which you will do if you remain united to God, even Jesus Christ, and the bishop and the ordinances of the apostles. He who is within the altar is clean, but he that is without it, that is, who acts independently of the bishop, priests, and deacons, is not clean."

The fourth letter, addressed to the Christians in Rome, is a passionate entreaty to them to do nothing to prevent him from winning the crown of martyrdom ; there was, he thought, some danger that the more influential would try to obtain a mitigation of his sentence. His alarm was not ill-founded. Christianity at this date had made converts in high places. Such men as Flavius Clemens, the cousin of the Emperor, and the Acilii Glabriones, had powerful friends in the administration. The pagan satirist Lucian (*c.* A.D. 165), who almost certainly was familiar with these letters of Ignatius, bears witness to the same effect.

" I fear your charity," the bishop writes, " lest it prejudice me. For it is easy for you to do what you please ; but it will be difficult for me to come to God unless you hold your hand. I shall never have another such opportunity of attaining unto my Lord. . . . Therefore you cannot do me a greater favour than to suffer me to be poured out as a libation to God, whilst the altar is ready ; that, forming a choir in love, you may give thanks to the Father, by Jesus Christ, that God has vouchsafed to bring me, a Syrian bishop, from the East to the West, to pass out of this world, that I may rise again unto Him. . . . Only pray for me that God may give me grace within as well as without, not only to say it, but to desire it, that I may not only be called, but be found a Christian . . . Suffer me to be the food of wild beasts through whom I may attain unto God. I am God's grain and I am to be ground by the teeth of wild beasts that I may be found the pure bread of Christ. Rather entice the beasts to become my sepulchre, that they may leave nothing of my body, that, when I am dead, I may not be troublesome to any man. . . . I do not command you, as Peter and Paul did : they were apostles, whereas I am a culprit under sentence : they were free, but I am even yet a slave. But, if I suffer, I shall then become the freedman of Jesus Christ and in Him I shall arise free. . . . I have joy of the beasts that are prepared for me and I heartily wish that they may devour me promptly : nay, I would even entice them to devour me immediately and wholly, and not to serve me as they have served some whom they have been afraid to touch. If they are unwilling to meddle with me, I will even compel them. Pardon me in this matter. I know what is good for me. Now I begin to be a disciple. May nothing visible or invisible begrudge me that I may attain unto Jesus Christ. Come fire and cross, gashes and rendings, breaking of bones and mangling of limbs, the shattering in pieces of my whole body ; come all the wicked torments of the devil upon me if I may but attain unto Jesus Christ. . . . The prince of this world tries to snatch me away, and to corrupt the Godward strivings of my soul. Let none of you who are at hand lend him your aid. Be rather on my side, that is, on God's. Do not have the name of Jesus Christ upon your lips, but worldly desires in your hearts. Even were I myself, when I come amongst you, to implore your help, do not hearken to me, but rather believe what I tell you by letter. I write this full of life, but my longing is for death. My love is crucified."

The guards were in a hurry to leave Smyrna in order that they might reach Rome before the games were over—for illustrious victims of venerable appearance were always a great attraction in the amphitheatre—and Ignatius himself gladly acquiesced. They next sailed to Troas, where they learnt that peace had been restored to the Church at Antioch. At Troas he wrote three more letters.

In a letter to the Philadelphians he praises their bishop whom he does not name, and he begs them avoid heresy. "Use one Eucharist; for the flesh of the Lord Jesus Christ is one, and the cup is one, to unite us all in His blood. There is one altar, as there is one bishop, together with the body of the priesthood and the deacons my fellow-servants, that whatsoever you do, you may do according to God." He cautions them against adopting Jewish ceremonies and against divisions. In the letter addressed to the Smyrnæans, we find a similar warning against the Docetic heretics who denied that Christ had really assumed human flesh and that the Eucharist is actually His body. He forbids all intercourse with such false teachers—permitting only that they should be prayed for.

The last letter is to St Polycarp, and consists mainly of advice to him, as to one greatly the writer's junior. He exhorts him to labour for Christ, to put down heresy, to look after widows, to hold frequent services, and reminds him that the measure of his labours will be the measure of his reward. As St Ignatius had not time to write to other churches, he asked St Polycarp to do so in his name.

From Troas they sailed to Neapolis in Macedonia, and afterwards, we are told, they went to Philippi, and, having crossed Macedonia and Epirus on foot, took ship again at Epidamnum in Dalmatia. At the end of the voyage they were forced, by the violence of the winds, to land near Ostia, at the mouth of the Tiber. These details, it must be confessed, depend only upon the so-called "Acts" of the Martyrdom, and we can place no confidence in the description which has been left us of the closing scene. As the saint approached Rome, the faithful are said to have come out to meet him, rejoicing at his presence in their midst, but grieving that they were to lose him so soon. As he had anticipated, they were desirous of taking steps to obtain his release, but he entreated them not to hinder him from going to the Lord. Then, kneeling down with all the brethren, he prayed for the Church, for the cessation of persecution, and for perpetual charity and unanimity among the faithful. According to the same legend he arrived in Rome on December 20, the last day of the public games, and was brought before the prefect of the city, to whom the Emperor's letter was delivered. In due course the soldiers hurried him off to the Flavian amphitheatre,* and there we are told that two fierce lions were let out upon him, who devoured him immediately, leaving nothing but the larger bones. Thus was his prayer heard.

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* There seems, however, to be no satisfactory reason for believing that St Ignatius suffered in the Flavian Amphitheatre or Coliseum rather than elsewhere. See Delehaye, *Analecta Bollandiana*, xvi (1897), pp. 209–252.

There seems to be reasonable ground for believing that what fragments could be collected of the martyr's remains were taken back to Antioch and were venerated—no doubt at first in such a way as not to attract too much attention—" in a cemetery outside the Daphne gate." It is St Jerome, writing in 392, who tells us this ; and we know that he had himself visited Antioch. From the ancient Syrian Martyrology we learn that the holy martyr's feast was kept in those regions on October 17, and it may be assumed that the panegyric of St Ignatius preached by St John Chrysostom when he was still a priest at Antioch, was delivered on that day. He lays great stress upon the point that while the soil of Rome had been drenched with the victim's blood, Antioch cherished his relics as a possession for all time. " You lent him for a season," he told the people, " and you received him back with usury. You sent him forth a bishop, you recovered him a martyr. You led him out with prayers, you brought him home with the laurel wreaths of victory." But even in St Chrysostom's time legend had already begun to play its part. The orator supposes that Ignatius had been appointed by the apostle St Peter himself to succeed him in the bishopric of Antioch. No wonder that at a later date a whole correspondence was fabricated, including letters which purported to have been exchanged between the martyr and Mary the Blessed Virgin, while she still dwelt on earth after her Son's ascension. Perhaps the most naïve of all these mediæval fictions was the story which identified Ignatius with the little child whom our Lord (Mark ix, 36) took into His arms and made the subject of a lesson of humility.

The obscurity which surrounds almost all the details of this great martyr's career is in marked contrast to the certainty with which modern scholarship now affirms the genuineness of the seven letters referred to above as written by him on his way to Rome. This is not the place to enter upon a discussion of the three recensions of these letters, known as the Longer, the Curetonian, and the Vossian. The controversy, continued for centuries, has given rise to an immense literature, but the dispute is now practically settled. It can at any rate be said that, with the rarest exceptions, the present generation of patristic students are agreed in admitting the authenticity of the middle recension, which was first identified by Archbishop Ussher in 1644, and of which the Greek text was printed by Isaac Voss and by Dom Ruinart a little later in the same century.

The importance of the testimony which these letters bear to the beliefs and internal organization of the Christian Church less than a hundred years after the ascension of our Lord can hardly be exaggerated. St Ignatius of Antioch is the first writer outside the New Testament to lay stress upon the Virgin birth. To the Ephesians, for example, he writes : " And from the prince of this world were hidden Mary's virginity and her child-bearing, in like manner also the death of the Lord." The mystery of the Trinity, too, is plainly taken for granted, and we detect a definite approach to clear Christological conceptions, when we read in the same letter (ch. vii) : " There is one Physician, of flesh and of spirit, begotten and unbegotten, God in man, True Life in death, son of Mary and son of God, first passible and then impassible, Jesus Christ our Lord." Not less remarkable are the phrases used in connexion with the Holy Eucharist. It is " the flesh of Christ," " the gift of God," " the medicine of immortality," and Ignatius denounces the heretics " who confess not that the Eucharist is the flesh of our Saviour Jesus Christ, which flesh suffered for our sins, and which in His loving-kindness the Father raised up." Finally it is in the letter to the Smyrnæans that for the first time in Christian literature we find mention of " the Catholic Church." " Wheresoever," he writes, " the bishop appears, there let the people be, even as wheresoever Christ Jesus is, there is the Catholic Church." The saint often speaks severely of the heretical speculations—such, in particular, as those of the Docetæ—which already in his day were threatening mischief to the integrity of the Christian faith. It might indeed be said that the key-note of all his instruction was insistence upon the unity of belief and spirit among those who professed to be our Lord's followers. But, with all his dread of heresy, he emphasizes the need of indulgence towards the erring and urges patient forebearance and the love of the cross. The exhortation he addresses to the Ephesians provides a lesson for everyone whose religion is no empty name.

" And for the rest of men pray unceasingly—for there is in them hope of repentance—that they may attain unto God. Suffer them therefore to be instructed by the example of your works. In face of their outbursts of wrath be meek ; in face of their boastful words be humble ; meet their revilings with prayers ; where they are in error be steadfast in the faith ; in face of their fury be gentle. Be not eager to retaliate upon them. Let our forbearance prove us their brethren. Let us endeavour to be imitators of the Lord, striving who can suffer the greater wrong, who can be defrauded, who be set at naught, that no rank weed of the devil be found in you. But in all purity and sobriety abide in Christ Jesus in flesh and in spirit."

It will be plain from what has preceded that, practically speaking, the seven letters of St Ignatius himself form the only reliable source of information concerning him. For English readers these may be most conveniently consulted in the masterly work of Bishop Lightfoot, *The Apostolic Fathers* (1877–1885). A handy translation, with valuable introduction and notes, is also provided in Dr. J. H. Srawley's little volume, *The Epistles of St Ignatius, Bishop of Antioch* (S.P.C.K., 1919). There is a good Catholic edition (Greek text, French translation, and notes) in the series *Les Pères Apostoliques*, vol. iii, *Ignace d'Antioche et Polycarpe de Smyrne*, edited by M. Auguste Lelong (Paris, Picard, 1910). Other editions, such as those of F. X. Funk and T. Zahn, need not here be mentioned. The letters of Ignatius, translated into Latin and also into several Oriental languages, were widely known to early Christian writers. Even the British historian Gildas, in his *De Excidio Britanniae*, written about A.D. 540, quotes from that addressed to the Romans.

ST PIONIUS, MART.

A.D. 251

A priest of Smyrna and a true heir of the spirit of St Polycarp, St Pionius was an eloquent and learned man who converted multitudes to the true faith. In A.D. 250, during the persecution of Decius, he was apprehended, together with Sabina and Asclepiades, while they were celebrating the anniversary festival of St Polycarp's martyrdom. Pionius, after having fasted with his companions on the previous eve, was forewarned in a dream of his impending fate. In the morning while they were taking the " holy bread " (probably the *eulogia* blessed and distributed at Mass) with water, they were surprised and seized by Polemon, the chief priest and guardian of the temple. Throughout lengthy cross-examinations, they resisted all solicitations to offer sacrifice, and, professing their readiness to suffer the worst torments and even death rather than give way, they declared that they worshipped only one God and that they belonged to the Catholic Church. When Asclepiades was asked what God he adored, he made answer : " Jesus Christ." Polemon said : " Is that another God ? " Asclepiades replied : " No, He is that same God whom they have just confessed "—a clear declaration at this early date of the consubstantiality of God the Son. When Sabina heard threats that they would all be burnt alive, she only smiled. The pagans said : " Dost thou smile ? Then thou shalt be sent to the public stews." She answered : " God will be my protector there." They were cast into prison, and chose to be placed in a less accessible dungeon in order that, being alone, they might be at more liberty to pray. They were dragged by force into the temple and every kind of violence was used to compel them to sacrifice. They resisted with all their might, so much so that, as the *Acta* report, " it took six men to overpower Pionius." When garlands were placed on their heads the martyrs at once tore them off ; and the pagan priest whose duty it was to bring them the sacrificial food was afraid to approach them. Their constancy atoned for the scandal caused by Eudæmon, Bishop of Smyrna, who had shamefully apostatised and had offered sacrifice. When the proconsul Quintilian arrived in Smyrna, he caused Pionius to be stretched on the rack and his body to be torn with iron hooks, and he afterwards condemned him to death. The sentence, we are told, was read out in Latin : " Pionius confesses that he is a Christian, and we order him to be burnt alive." In the ardour of his faith it was the martyr himself who was foremost in hastening to the " stadium " (the public race-course), and there he divested himself of his garments in the presence of the *commentarius*. His limbs showed no sign of the recent torture and he gave thanks to God for His singular mercies. After this, raising himself upon the wooden stand, he let the soldier fasten the nails. When he had thus been firmly secured the presiding officer said : " Think better of it even now and the nails shall be taken out " ; but he answered that it was his desire to die soon in order that he might rise again the sooner. Standing with his face towards the east while wood and other fuel was piled up round him, Pionius closed his eyes, so that the people thought that he had fainted. But he was praying silently, and having reached the end of his prayer, he opened his eyes and said " Amen," his face radiant all the while the flames were rising about him. At last with the words, " Lord, receive my soul," he gave up his spirit peacefully and painlessly to the Father who has promised to guard every soul unjustly condemned. This all seems to be the account of an eye-witness, who tells us further that when the fire was put out " we who stood by saw that his body was like the well-cared-for body of a lusty athlete ; the hair on his head and cheeks was not singed, and on his face there shone a wondrous radiance."

His acts, purporting to be written by eye-witnesses, are quoted by Eusebius and have been published by Ruinart from a Latin version, but there is also a Greek text which is probably the original. Lightfoot (*Apostolic Fathers*, II, i, 630) says of them : "These acts bear every mark of genuineness," and Père Delehaye, who discusses the question at some length in his book, *Les Passions des Martyrs et les Genres littéraires* (1921), pp.

27-59, is in thorough agreement. The Greek text of the *Acta* may be conveniently consulted in O. von Gebhardt, *Acta Martyrum Selecta*, pp. 96-114. The greater part of the Greek Acts of Pionius may be found excellently translated into English in J. A. F. Gregg's, *The Decian Persecution*, pp. 249–261.

ST BRIGID (ALSO WRITTEN BRIDGET OR BRIDE) OF KILDARE, VIRG. AND ABBESS

c. A.D. 525

For anything in the nature of a connected story the numerous " Lives " of St Brigid, written by her countrymen from one to four centuries after her death, supply no materials. Yet there cannot be any question that she must be numbered among the greatest and most highly venerated of the saints whose virtues lent glory to Ireland and helped, at least indirectly, to Christianise Europe. Her memory, as it lived in the hearts of the people, was identified with an extraordinary spirit of charity. The greater part of the list of extravagant miracles which does duty for a chronicle of her work on earth is represented as being the compassionate response to some appeal which had moved her pity or roused her sense of justice. It would be a very false inference to conclude, as some have done, that because the incidents recorded of her are for the most part quite incredible, she was therefore herself no more than a myth. The people of Ireland, beyond most other races, are both imaginative and full of enthusiasm, and hence it follows that they are jealous of the glory of those whom they hold in honour. To record ordinary and possible things of her whom they called " the Mary of the Gael," and regarded as the patroness of all the good women to whom Erin has given birth, would have seemed derogatory to her dignity. The very fact that strange marvels were attributed to Patrick and many lesser heroes of sanctity, made it necessary that she also should not be without her crown. Bare prosaic facts were not worth chronicling, or what comes to the same thing, were not judged to be worth reading in the case of one so exalted as she. It is important to have a clear perception of this curious mentality if we are not to be misled by the extravagances which swarm in such collections as Plummer's *Bethada Náem n-Erenn*, or in the *Book of Lismore*. The same caution applies in a measure to all mediæval hagiography, but it is especially true of that which has been transmitted to us by Celtic pens. The example of even one extravagant Life imposed a kind of constraint upon all the biographers who came after to live up to the same standard. There must be signs and wonders, prodigies upon an heroic scale, and if these were lacking the chronicler paid the penalty of seeing his book cast aside as stale and unprofitable. It is this unfortunate love of the sensational among simple and unsophisticated souls which explains how it has come about in all early hagiography that for one manuscript of the *acta sincera*, the really truthful record of a martyr's ordeal, we possess fifty of any story which has been so distorted and embellished with marvels that it can be regarded as little better than a romance.

What can be affirmed, then, with certainty regarding the facts of St Brigid's history is remarkably little. We are probably safe in saying that she was born about the middle of the fifth century at Faughart, near Dundalk, in Co. Louth. She undoubtedly consecrated herself to God at an early age, but the statement that she was "veiled" by St Macaille at Croghan and afterwards consecrated by St Mel at Ardagh sounds very questionable. The difficulty is increased by a gloss appended to St Broccan's hymn on St Brigid that St Mel "conferred upon her the order of a bishop," and that from this Brigid's successor "has always a right to have bishop's orders and a bishop's honour upon her" (*Irish Liber Hymnorum*, ii, 193). It may be, however, that this is only a misunderstanding of the Protestant translators, and that the Irish text means no more than that it was a traditional privilege of the superior of the Kildare community to receive her consecration as abbess at the hands of the bishop himself. But, strangely enough, apart from the account of Cogitosus, St Brigid's foundation of the nunnery at Kildare is not much dwelt upon in the Lives, though this seems to have been the great historic fact of her career and the achievement which made her in some sense the mother and exemplar of all the consecrated virgins of Ireland for many centuries to come.

We may perhaps most compendiously form an idea of the general tone of the early Lives by translating a few paragraphs from the lessons in the *Breviarium Aberdonense*. "The holy Brigid, whom God foreknew and predestined to grow unto His own likeness, sprang from a worthy and prudent Scottish (*i.e.*, Irish) stock, having for father Dulthac and for mother Brocca, from earliest years making progress in all good. For this maiden, the elect of God, full of soberness and wisdom, ever advanced towards what was more perfect. Sent by her mother to collect the butter made from the milk of the cows, as other women were sent, she gave it all to the poor. And when the others returned with their load and she sought to make restitution of the produce of the cows, turning in tender deference to our Lord, God for His virgin's sake gave back the butter with usury.

" In due time when her parents wished to bestow her in marriage she vowed chastity, and as in the presence of a most holy bishop she made her vow, it happened that she touched with her hand the wooden pillar on which the altar rested. In memory of that virgin's action long ago, up to the present hour this wood remains as it were green, or, as if it had not been cut and stripped of its bark, it flourishes in its roots and heals cripples innumerable.

" Saintly as she was and faithful, Brigid, seeing that the time for her espousals was drawing near, asked our Lord to send her some deformity, so as to frustrate the importunity of her parents, whereupon one of her eyes split open and melted in her head. Therefore having received the holy veil Brigid with other consecrated virgins remained in the city of Meath, where our Lord, at her prayer, vouchsafed to work many miracles. She healed a stranger, by name Marcus ; she supplied beer out of one barrel to eighteen churches, which sufficed from Maundy Thursday to the end of paschal time. On a leprous woman asking for milk, there being none at hand, she gave her cold water, but the water was turned into milk, and when she had drunk it the woman was healed. Then she cured a leper and gave sight to two blind men. Making a journey in answer to an urgent call, she chanced to slip at a ford and cut her head, but with the blood that flowed therefrom two dumb women recovered their speech. After this a precious vessel of the King's, slipping from the hand of a yokel, was broken, and that he might not be punished it was restored uninjured by Brigid."

But among these and many similar extravagances, some legends are beautiful. One such, in particular, concerning the blind nun, Sister Dara, can hardly be told more sympathetically than in the words of the late Mr. Baring-Gould :

" One evening, as the sun went down, Brigid sat with Sister Dara, a holy nun who was blind, and they talked of the love of Jesus Christ and the joys of Paradise. Now their hearts were so full that the night fled away whilst they spoke together, and neither knew that so many hours had passed. Then the sun came up from behind the Wicklow mountains, and the pure white light made the face of earth bright and gay. Then Brigid sighed, when she saw how lovely were earth and sky, and knew that Dara's eyes were closed to all this beauty. So she bowed her head and prayed, and extended her hand and signed the dark orbs of the gentle sister. Then the darkness passed away from them, and Dara saw the golden ball in the east and all the trees and flowers glittering with dew in the morning light. She looked a little while, and then, turning to the abbess, said, ' Close my eyes again, dear Mother, for when the world is so visible to the eyes, God is seen less clearly to the soul.' So Brigid prayed once more, and Dara's eyes grew dark again."

Of the saint's great religious foundation at Kill-dara (the church of the oak) and of the rule which was there followed, we know little or nothing that is reliable. It is generally supposed that it was a "double monastery," *i.e.* that it included men as well as women, for such was the common practice in Celtic lands. It is also quite likely that St Brigid presided over both communities, for this arrangement would by no means have been without a parallel. But the text of her rule—there is mention of a "regula St Brigidæ" in the Life of St Ciaran of Clonmacnoise—appears not to have survived. More than six centuries later Giraldus Cambrensis collected some curious traditions regarding this foundation. He says, for example: "In Kildare of Leinster, which the glorious Brigid made illustrious, there are many wonders worthy of mention. Foremost among which is the fire of Brigid which they call inextinguishable; not that it cannot be extinguished, but because the nuns and holy women so anxiously and punctually cherish and nurse the fire with a supply of fuel, that during many centuries from the virgin's own day it has ever remained alight and the ashes have never accumulated, although in so long a time so vast a pile of wood hath here been consumed. Whereas in the time of Brigid, twenty nuns here served the Lord, she herself being the twentieth, there have been only nineteen from the time of her glorious departure and they have not added to that number. But as each nun in her turn tends the fire for one night, when the twentieth night comes, the last virgin having placed the wood ready, saith, 'Brigid, tend that fire of thine, for this is thy night.' And the fire being so left, in the morning they find it still alight and the fuel consumed in the usual way. That fire is surrounded by a circular hedge of bushes, within which no male enters, and if one should presume to enter as some rash men have attempted, he does not escape divine vengeance."

This is the story to which the poet T. Moore alluded, when he wrote of—

> "The bright lamp that shone in Kildare's holy fane
> And burned through long ages of darkness and storm."

But despite the predominance of legendary material, the enthusiasm which the memory of St Brigid evoked among her countrymen is unmistakable. It would not be easy to find anything more fervent in expression than the rhapsodies of the *Book of Lismore*:

"Everything that Brigid would ask of the Lord was granted her at once. For this was her desire: to satisfy the poor, to expel every hardship, to spare every miserable man. Now there never hath been anyone more bashful, or more modest, or more gentle, or more humble, or more discerning, or more harmonious than Brigid. In the sight of other people she never washed her hands, or her feet, or her head. She never looked at the face of a man. She never spoke without blushing. She was abstemious, she was innocent, she was prayerful, she was patient : she was glad in God's commandments ; she was firm, she was humble, she was forgiving, she was loving : she was a consecrated casket for keeping Christ's Body and His Blood ; she was a temple of God. Her heart and her mind were a throne of rest for the Holy Ghost. She was single-hearted (towards God) : she was compassionate towards the wretched ; she was splendid in miracles and marvels : wherefore her name among created things is Dove among birds, Vine among trees, Sun among stars. This is the father of that holy virgin, the Heavenly Father : this is her son, Jesus Christ : this is her fosterer, the Holy Ghost : wherefore this holy virgin performs such great marvels and innumerable miracles.

" It is she that helpeth every one who is in straits and in danger : it is she that abateth the pestilences : it is she that quelleth the rage and storm of the sea. She is the prophetess of Christ : she is the Queen of the South : she is the Mary of the Gael."*

But the language of other native writers of earlier date is at times even more far-fetched. We probably understand too little of Goidhelic psychology to be quite certain of the real meaning of the phrases which we meet with in such documents as the hymn of St Broccan, but our translators convey that Brigid was actually identified with Mary, the Blessed Virgin. For example, we read :

> Brigid, mother of my high King
> Of the Kingdom of Heaven, best was she born.

Or again she is called " the one Mother of the Great King's Son." It is possible that some echoes of earlier pagan mythology were mixed up with all this, for *Brig* seems to have been an abstraction, meaning " valour " or " might," which was personified as a female goddess and particularly associated with a fire cult on February 1. This might account for some of the details in Giraldus's description of Kildare, quoted above ; but the whole subject is wrapped in the deepest obscurity. According to Prof. Charles Plummer (*Vitæ Sanctorum Hiberniæ* (i, p. cxxxvi) : " Brigid's name is fancifully etymologised ' breosaiget,' *i.e.* fiery arrow, and certainly her legend exhibits many traits of this kind. Brigid has moreover heathen namesakes, *e.g.* 'Brigid banfîle,' *i.e.* the poetess-mother of three gods of poetry. This identity of name is a great occasion of transference of myths." In early times St Brigid was much honoured in Scotland and also in those parts of England which were more directly in contact with Celtic influences.

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* *The Book of Lismore,* ed. Whitley Stokes, p. 198.

In Ireland the churches dedicated to her are innumerable; in England we know of nineteen pre-Reformation dedications. Most of these are in the West-country, but one church in London is famous, St Bride's in Fleet Street, which was rebuilt after the Great Fire by Sir Christopher Wren. Bridewell, originally a royal palace, seems to have acquired its name from its contiguity to St Bride's.

No constant emblem in art can be assigned to St Brigid. Mr. F. Bond, *Dedications and Patron Saints of English Churches*, says that she is represented " milking or with a cow by her side; near a barn; a flame over her head; hanging her mantle on a sunbeam; laying her hand on the altar; casting out a devil; with brands or with bunch of ears of corn; restoring a man; hand cut off. On a brass at Balsham she is portrayed in nun's dress, with a pastoral staff in her right hand, and a book in her left."

The early Latin Lives of St Brigid have been printed by Colgan in his *Trias Thaumaturga*, including that by Cogitosus, which approaches nearer to a formal biography than most of the others. In the *Proceedings of the R. Irish Academy* (vol. xxx, 1912, pp. 307 *ff.*) Esposito has given reasons for thinking that Cogitosus was the father of Muirchu and that he flourished about 620–680. St Broccan's hymn of panegyric is printed in the *Irish Liber Hymnorum* of the Henry Bradshaw Society. Canon O'Hanlon in his *Lives of the Irish Saints*, vol. ii, devotes more than 200 pp. to St Brigid, and a full account will also be found in Baring-Gould and Fisher, *The Lives of British Saints*, vol. i, pp. 264–285.

ST IA, HIA, IVA, OR IVES, VIRG.

c. A.D. 570 (?)

Although our knowledge of this saint rests upon nothing better than vague legends of a most unsatisfactory type, still it seems worth while to point out that the patron honoured at St Ives in Cornwall is probably entirely different from the supposed Persian bishop from whom St Ives in Huntingdonshire is believed to derive its name. Ia was an Irish maiden, a nobleman's daughter as it seems, who migrated to Pendinas, Cornwall, with the idea of living as a recluse. She had intended to join a devout company who were leaving Ireland with St Fingar, but they had already set sail before she could reach them. Thereupon she perceived a leaf floating in the water; she drew it towards her and trusting in God stepped upon it. The leaf expanded and carried her safely to Hayle Bay, where she had already established herself before St Fingar and his companions on board the ship arrived at the same harbour. She seems to have lived as a recluse and to have been buried at the spot which is now the town of St Ives.

The little we know of St Ia is derived from Anselm's *Life of St Fingar* and from scraps of information preserved by Leland and William of Worcester. The subject is discussed in detail by Baring-Gould and Fisher in their *Lives of the British Saints*, vol. ii, pp. 267–269.

ST SIGEBERT, Conf.

Sigebert II, French King of Austrasia

A.D. 656

Dagobert I, King of France, led for some time a very dissolute life, but was touched by an extraordinary grace at the birth of his son, Sigebert, and from that hour was entirely converted to God. Desiring to have his son baptised by the holiest prelate of his realm, he recalled St Amandus, Bishop of Maestricht, whom he had banished for the uncompromising zeal with which he had rebuked Dagobert's excesses, and, falling at his feet, he asked his pardon and promised amendment. The ceremony of the baptism was performed with great pomp at Orleans, Dagobert's brother, Charibert, King of part of Aquitaine, being godfather. The young prince's education was entrusted to the Blessed Pepin of Landen, mayor of the palace. In 633, Dagobert declared his son, Sigebert, though only three years old, King of Austrasia, and gave him for his ministers, St Cunibert, Archbishop of Cologne, and Duke Adalgisilus, handing over the administration of the whole kingdom to Pepin, whom he always kept near his own person. Dagobert's second son, Clovis II, was born in 634, and to him the father allotted, for his inheritance, all the western part of France, containing all Neustria and part of Burgundy.

Austrasia, or Eastern France, comprised at that time Provence, Switzerland, the Albigeois, Auvergne, Quercy, the Cevennes, Champagne, Lorraine, Upper Picardy, the Archbishopric of Trier, and other states reaching to the borders of Friesland, Alsace, the Palatinate, Thuringia, Franconia, Bavaria, Suabia, and the country between the lower Rhine and old Saxony. After the death of Dagobert in

638, St Sigebert reigned in Austrasia and his brother Clovis in the rest of France. Pepin of Landen continued to be mayor of the palace under Sigebert, and not only proved himself a faithful minister, but also formed the young prince from his cradle to all Christian virtues. When Pepin died in 640, his son Grimoald became mayor of the palace in his stead. Sigebert reigned in perfect intelligence with his brother, and the only war in which he was involved was one occasioned by a revolt amongst the Thuringians. It ended somewhat disastrously for the Austrasian army. Sigebert was assiduous in prayer and the exercise of all Christian virtues ; he employed his patrimony in relieving the poor and in building or endowing monasteries, churches, and hospitals. He founded twelve monasteries, the four principal of which were at Cougnon near Bouillon, Stavelot, Malmédy, and St Martin's near Metz. A life filled with good works and entirely devoted to God can never be called short. God was pleased to call this good king to the reward of his labours in the year 656, the eighteenth of his reign and the twenty-fifth of his age.

For the life of the saint, see the chronicle of Fredegarius and the *Vita Sigeberti* by Sigebert of Gembloux. A short modern biography by the Abbé Guise has been published in the series " Les Saints," Paris, 1920.

ST JOHN OF THE GRATING (DE CRATICULA)

c. A.D. 1170

This saint is surnamed " De Craticula " from the iron grating which surrounded his tomb. He was by birth a Breton and the son of parents in rather poor circumstances. He received, however, an excellent education and made good progress in the arts and sciences. He was greatly attracted by the Cistercian Order, which at that period was riveting the attention of the world, and he went himself to seek St Bernard, who, after testing him, received him into his own community. He had the great privilege of being, while a novice, under the direct training of the great saint. When Count Étienne de Pentièvre and his wife Havoise wished to found a monastery on their estates, St Bernard sent them John, who established a religious house at Bégard in the diocese of Tréguier. He subsequently founded another at Buzay ; of that he became abbot. To the great grief of his religious, he was elected Bishop of Aleth. As he found that the population on the Isle of Aaron was increasing and that it was becoming a very important city, John transferred the seat of his diocese to that place, which he renamed St Malo. He had great trouble over his cathedral in which he installed the Canons Regular of St Augustine. It had previously been a church controlled by monks of Marmoutier at Tours, and they involved him in wearisome litigation. When the French bishops gave their verdict against St John, he, acting on the advice of St Bernard, went himself to Rome and laid the matter before the Pope, who decided in his favour. His adversaries, however, found a pretext for raising the question afresh, and St John had to travel to Rome more than once. It was eighteen years before the affair was finally settled and his opponents silenced. One of the letters of his correspondence with St Bernard on the subject is still extant. His biographers dilate upon his great patience under these prolonged trials and upon the conspicuous spirit of Christian charity and forbearance which marked all his dealings with others.

He greatly beautified his cathedral church of St Malo, also rebuilding its choir. The Pope commissioned him to reform the monastery of Saint-Méen de Gaël, and, in addition to the other religious houses he had established, he founded the abbeys of Sainte Croix de Guingamp and of St Jacques de Montfort. He lived a life of much austerity and died in 1170.

See A. le Grand, *Vie des Saints de la Bretagne Armorique ;* Lobineau, *Saints de Bretagne*, ii, 393–410 ; *Acta Sanctorum*, Feb., vol. i.

ST VERIDIANA, VIRG. AND ANCHORESS

A.D. 1242

Veridiana, whose name is variously written Viridiana and Verdiana, was born in 1432 at Castelfiorentino of a noble family which had fallen from its high estate. From early childhood she practised great austerities, wearing a rough hair garment and an iron chain. When she was twelve years old, a well-to-do relation took her as a companion for his wife who made her housekeeper. Even at that time she had an extraordinary reputation for sanctity, and, when she obtained permission to join a pilgrimage to St James of Compostella, she had first to promise that she would come back to Castelfiorentino. Upon her return, her fellow-pilgrims gave such an account of her holiness that the people begged her to stay permanently amongst them. This she consented to do if they would allow her to live the life of a recluse and would build her a hermitage. They erected one near the river Elsa and adjoining a little oratory dedicated to St Antony. It is reputed to have measured ten feet by four and to have been furnished only with a narrow stone ledge to serve as a seat. She lived for thirty-four years in her cell, leading a holy life, constantly meditating on the Passion and mortifying her body in every way she could. All communication she had with the outside world was through a little window which opened into St Antony's Oratory. She ate once a day and lived mainly on bread and water with, occasionally, a few vegetables. She slept on the bare earth except in winter when she used a plank. She had a very great love for the poor, to whom she gave nearly everything which the piety of visitors brought to her, and she only cared to receive the poor and the afflicted. Wonderful miracles were ascribed to her. It was commonly reported that two serpents had entered her cell through the tiny window and that they remained with her for years, being allowed to torment her and even eating from her plate ; but that the saint kept their presence a secret, as she did not wish her sufferings to be known. St Veridiana had the singular favour of a visit from St Francis of Assisi himself in 1221. The two saints talked together of heavenly things and he admitted her, it was said, into his Third Order. She was divinely warned of her approaching death, and she closed her window and was heard reciting the penitential psalms. Tradition tells that her passing was miraculously announced by the sudden pealing of the bells of Castelfiorentino. In Florentine art, St Veridiana appears in the habit of a Vallombrosan nun, carrying a basket with two snakes in it. It seems certain that she was definitely associated with the Vallombrosan Order, but her connection with the Franciscan Third Order is by no means so clearly established. The cultus was approved by Clement VII in 1533.

See Gonnelli, *Vita di S. Verdiana da Castel Fiorentino*, Firenze, 1613 ; Père Léon, *Auréole Séraphique*, etc.

BD. ANTONY MANZI, OR MANZONI, THE PILGRIM

A.D. 1267

Blessed Antony was a native of Padua and belonged to a distinguished and wealthy family. From his infancy he shunned the world and practised all the Christian virtues. His father died while he was still young and left him considerable riches, which he immediately gave away to the poor, keeping back nothing.

For this he was greatly blamed by his fellow-citizens and by his relations—especially as he had two sisters—and he was reviled in the streets and subjected to indignities of all sorts. Resolved to live a life of poverty, he assumed the garb of a pilgrim and left Padua, wandering about until at Bazano near Bologna he found a sick and saintly old priest whom he tended and served for three years for the love of God. They lived on the alms Antony received by begging, but they gave away everything beyond what was required for actual sustenance. Throughout his life he fasted, took severe disciplines, and wore a rough hair shirt. He always slept on the bare ground with a stone for his pillow. After his stay at Bazano he wandered far and wide, visiting every shrine and holy place he knew of. He made pilgrimages to Rome, to Loretto, to Compostella, to Cologne, and to Jerusalem. Finally he returned to his native city where he was not more kindly regarded, even by his two sisters who were nuns there, than when he took his departure many years before. He made a home for himself in the colonnade of a church outside the walls, and there, not long after, he died.

But soon miracles began to be worked at his grave, and the Paduans, who had scorned him in his lifetime, sought to have him canonised, but the Pope replied that it was enough for the city of Padua to have *one* Saint Antony. Nevertheless the cultus seems to have persisted and the feast is kept at Padua as a double.

The most reliable account of Blessed Antony and his miracles is that which has been published in the *Analecta Bollandiana*, vol. xiii (1894), pp. 417–425. *Cf.* also *ib.*, vol. xiv, pp. 108 *seq.*, and the *Acta Sanctorum*, Feb., vol. i.

BD. EUSTOCHIUM CALAFATO, VIRG.

A.D. 1468

When St Matthew of Girgenti was preaching in Messina, the young Countess Matilda of Calafato came under his direction and joined the Third Order, giving herself up to good works. She was for some time childless, but a daughter was vouchsafed to her in answer to her prayers. Shortly before the child's birth, a stranger told the countess that she could only be delivered in a stable, so she was taken to one, and there in 1432 she gave birth to an infant who, because of her beauty, was named Smaragda. Deeply pious from her earliest years, the child vowed herself to a life of virginity, although her father signed a marriage contract with a suitor, who died before the nuptials could be celebrated. After her father's death, in 1446, Smaragda took the habit of St Clare in the convent of Basico, where they followed the second rule under the direction of the Franciscan Conventuals, and she then assumed the name of Eustochium. She was distinguished for her love of holy poverty, for her spirit of penitence, and for her devotion to the Passion of our Lord. She lived a life of extreme austerity and mortification. After reading an Itinerary of the Holy Land, she worked out for herself a system whereby she could visit all the holy places in spirit and could visualise the scenes in the life of our Lord and of the Blessed Virgin Mary. She regularly tended the sick and devoted herself especially to nursing them when the plague visited Messina.

After eleven years spent at Basico, St Eustochium felt that she desired a stricter rule, and Pope Calixtus III allowed her to found another convent to follow the first rule of St Francis under the Observants. In 1458–1459 her mother and sister built the convent which was called the Mount of the Virgins (Monte Vergine). There she received, amongst others, her sister and her niece Paula, who was only eleven years of age.

The foundation passed through many trials during its early years. When Eustochium became thirty—the legal age—she was elected abbess and gathered around her crowds of fervent souls.

The authority of her virtues was increased by the fame of her miracles—the sick being healed even by the kerchief which had been bathed by her tears of penitence. She died at the age of fifty-five, her cultus being subsequently approved by Pius VI. She is specially invoked in times of earthquake.

The most reliable account of Eustochium is to be found in a narrative written by her first disciple, Suor Jacopa Pollicino. It has been printed by G. Macri in the *Archivio Storico Messinese*, vols. iii and iv (1903), under the title of *La Leggenda della beata Eustochia da Messina*. See also Père Léon, *Auréole Séraphique*.

BD. JOHN BOSCO, CONF.

A.D. 1888

"In his life the supernatural almost became the natural and the extraordinary ordinary." These were the words of His Holiness Pope Pius XI in speaking of that great lover of children, Don Bosco, the founder of the Salesian Order. Born in 1815, the youngest son of a humble peasant-farmer in a Piedmontese village, John Melchior Bosco lost his father at the age of two and was brought up by his mother, a saintly and industrious woman who had a hard struggle to keep the home together. A dream which he had when he was nine showed him the vocation from which he never swerved. It was the precursor of other visions which, at various critical periods of his life, indicated the next step he was to take. In this first dream he seemed to be surrounded by a crowd of fighting and blaspheming children whom he strove in vain to pacify, at first by argument and then with his fists. Suddenly there appeared a mysterious lady who said to him: "Softly, softly . . . if you wish to win them! Take your shepherd's staff and lead them to pasture." As she spoke, the children were transformed into wild beasts and then into gentle lambs. From that moment John recognised that his duty was to help poor boys, and he began with those of his own village, teaching them the catechism and bringing them to church. As an inducement, he would often delight them with acrobatic and conjuring tricks, at which he became very proficient. One Sunday morning, when a perambulating juggler and gymnast was detaining the youngsters with his performances, the little lad challenged him to a competition, beat him at his own job, and triumphantly bore off his audience to Mass. Whilst he was staying with an aunt who was servant to a priest, John had learnt to read and he ardently desired to become a priest, but he had many difficulties to overcome before he could enter on his preliminary studies. He was sixteen when he entered the seminary at Chieri and so poor that his maintenance money and his very clothes had to be provided by charity, the mayor contributing his hat, the parish priest his cloak, one parishioner his cassock, and another a pair of shoes. After his ordination to the diaconate, he passed to the theological college of Turin and, during his residence there, he began, with the approbation of his superiors, to gather together on Sundays a number of the neglected apprentices and waifs of the city.

His first appointment was to the assistant chaplaincy of a refuge for girls founded by the Marchesa Barolo, the wealthy and philanthropic woman who had taken care of Silvio Pellico after his release. This post left him free on Sunday to look after his boys, to whom he devoted the whole day and for whom he devised a sort of combined Sunday-school and recreation centre which he called a Festive Oratory. Permission to meet on premises belonging to the Marchesa was soon withdrawn because the lads were noisy and some of them picked the flowers, and, for over a year, they were sent from pillar to post—no landlord being willing to put up with the lively band which had increased to several hundred. When at last Don Bosco was able to hire an old shed and all seemed promising, the Marchesa, who, with all her generosity was somewhat of an autocrat, delivered an ultimatum offering him the alternative of giving up the boys or resigning his post at her refuge. Needless to say, he chose the latter.

In the midst of his anxiety, the holy man was prostrated by a severe attack of pneumonia with complications which nearly cost him his life. He had hardly recovered when he went to live in some miserable rooms adjoining his new oratory, and with his mother installed as his housekeeper, he applied himself to consolidating and extending his work. A night school started the previous year took permanent shape, and as the oratory was overcrowded, he opened two more centres in other quarters of Turin. It was about this time that he began to take in and house a few destitute children.

The next step was to construct for his flock a church which he placed under the patronage of his favourite saint, Francis de Sales, and when that was finished he set to work to build a home for his increasing family. The money came—miraculously as it often seemed. The boys were of two sorts : little would-be apprentices and those of superior intelligence in whom he discerned future helpers and possible vocations to the priesthood. At first they attended classes outside, but, as more help became available, technical courses and grammar classes were started in the house and all were taught at home. By 1856 there were 150 resident boys with four workshops including a printing press and also four Latin classes, with ten young priests, besides the oratories with their 500 children. Owing to his intense sympathy and marvellous power of reading their thoughts, Don Bosco exercised an unbounded influence over his boys, whom he was able to rule with an apparent indulgence and absence of punishment which rather scandalised the educationists of his day. Over and above all this work, he was in constant request as a preacher, his fame for eloquence being enhanced by the numerous miracles—mostly of healing—which were wrought through his intercession. A third form of activity which he pursued for years was the writing of popular books, for he was as strongly convinced of the power of the Press as any member of the Catholic Truth Society. Now it would be a work in defence of the faith, now a history or other lesson book, now one of a series of Catholic Readings which would occupy him for half the night, until failing sight in later life compelled him to lay down his pen.

Something in the nature of a religious order had long been in Blessed John's mind, and, after several disappointments, the time came when he felt that he had at last the nucleus he desired. "On the night of January 26, 1854, we were assembled in Don Bosco's room," writes one of those present. "Besides Don Bosco there were Cagliero, Rocchetti, Artiglia, and Rua. It was suggested that with God's help we should enter upon a period of practical works of charity to help our neighbours. At the close of that period, we might bind ourselves by a promise which could subsequently be transformed into a vow. From that evening, the name of Salesian was given to all who embarked upon that form of apostolate." The name, of course, came from the great Bishop of Geneva. It seemed a most unpropitious moment for launching a new congregation, for, in all its history Piedmont had never been so anti-clerical. The Jesuits and Sisters of the Sacred Heart had been expelled, many convents had been suppressed, and law after law was passed curtailing the rights of the religious orders. Nevertheless it was the statesman Rattazzi, one of the ministers most responsible for that legislation, who, meeting Don Bosco one day, urged him to found a society to carry on his valuable work, promising him the support of the King and of the State!

In 1858 Don Bosco went to Rome with the rules of the new institution, and he then received from Pius IX the preliminary approbation, but it was not until sixteen years later that he obtained the final sanction with full leave to present his candidates for holy orders—a concession he had greatly desired, more especially in view of a college for late vocations which he had founded. The new society grew apace: in 1863 there were 39 Salesians, at the founder's death 768, and by 1929 they had increased to about 8000. One of his dreams was realised when he sent his first missionaries to Patagonia, and others soon spread over South America. He lived to see twenty-six houses started in the New World and thirty-eight in the Old.

His next great work was the foundation of an order of women to do for poor girls what the Salesians were doing for boys. This was inaugurated in 1872 with the clothing of twenty-seven young women to whom he gave the name of Daughters of St Mary Auxiliatrix. This community increased almost as fast as the other, and now numbers 6000, with elementary schools in Italy, Brazil, and the Argentine, and other activities.

To supplement the work of these two congregations, Don Bosco organised his numerous outside helpers into a new sort of Third Order to which he attached the up-to-date title of Salesian Cooperators. These were men and women of all classes, pledged to assist in some way the educational labours of the Salesians. To-day they total 800,000.

Any account of Don Bosco's life would be incomplete without some mention of his work as a church-builder. His first little church of St Francis de Sales soon proving insufficient for its increasing congregation, the founder proceeded to the construction of a much larger edifice which was completed in 1868 and dedicated to St Mary Auxiliatrix.

This was followed by the erection of another spacious and much-needed basilica in a poor quarter of Turin and this he placed under the patronage of St John the Evangelist. The effort to raise the necessary money had been immense, and the holy man was out of health and very weary, but his labours were not yet over. During the last years of Pius IX, the project had been formed of building in Rome a church in honour of the Sacred Heart, and Pius had given the money to buy the site. His successor was equally anxious for the work to proceed, but it seemed impossible to obtain funds to raise it above the foundations.

"What a pity it is that we can make no headway," remarked the Holy Father, after one of the Consistories. "The glory of God, the honour of the Holy See, and the spiritual good of so many are involved in the undertaking. I can see no way out of the difficulty."

"I could suggest one," said Cardinal Alimonda.

"And what might that be ?"

"Hand it over to Don Bosco : he could do it."

"But would he accept ?"

"I know him : a wish expressed by Your Holiness would be honoured as a command."

The task was accordingly proposed to him and he undertook it.

When he could obtain no more funds from Italy he betook himself to France, the land where devotion to the Sacred Heart has always flourished pre-eminently. Everywhere he was acclaimed as a saint and a wonder-worker, and the money came pouring in. The completion of the new church was assured, but, as the time for the consecration approached, Don Bosco was sometimes heard to say that if it were long delayed he would not be alive to witness it. The ceremony took place on May 14, 1887, and he said one Mass in it shortly after, but as the year drew on it became evident that his days were numbered. Two years earlier the doctors had declared that he had worn himself out and that complete rest was his only chance, but rest for him was out of the question. At the end of the year his strength gave way altogether, and he became gradually weaker until at last he passed away on January 31, 1888, so early in the morning that his death has been described, not quite correctly, as occurring on the morrow of the Feast of St Francis de Sales.

Forty thousand persons visited his body as it lay exposed in the church, and his funeral resembled a triumph, for the whole city of Turin turned out to do him honour when his mortal remains were borne to their last resting-place.

The Lives of Don Bosco are very numerous and exist in all languages. One of the most recent is that of A. Auffray, *Le Bienheureux Don Bosco*, 1929. A still fuller biography, copiously illustrated, in Italian, by G. B. Lemoyne, has had an enormous sale and passed through many editions.

FEBRUARY 2

THE PURIFICATION

Commonly called Candlemas-Day

THE law of God, given by Moses to the Jews, ordained that a woman, after child-birth, should continue for a certain time in a state which the law calls unclean, during which time she was not to appear in public or touch anything consecrated to God. Forty days after the birth of a son, or eighty days after the birth of a daughter, the mother was to bring to the door of the tabernacle or temple a lamb of a year old and a young pigeon or turtle-dove—the lamb for a holocaust or burnt offering in acknowledgement of God's sovereignty and in thanksgiving for her happy delivery, and the bird for a sin offering. These being sacrificed, the woman was cleansed of the legal impurity and was reinstated in her former privileges.

In the case of poor people, a lamb was not required, but two pigeons or turtle-doves had to be brought—one as a burnt offering and the other as a sin offering.

As our Lord had been conceived by the Holy Ghost, His mother remaining a spotless virgin, it is evident that she was not within the intent of this law. She was, however, within its intent in the eyes of the world, and, in her humility, she submitted to every humbling circumstance the law required. Devotion also and zeal to honour God by every prescribed observance prompted Mary to perform this act of religion, and, being poor herself, she made the offering appointed for the poor.

A second great mystery is honoured this day, *viz.*, the presentation of our Redeemer in the Temple. Besides the law which obliged the mother to purify herself, there was another which ordained that the first-born son should be offered to God and then ransomed with a certain sum of money. Mary complies exactly with all these ordinances. She remains forty days at home, she denies herself all this time the liberty of entering the Temple of God, she partakes not of sacred things, although herself the living temple of God. On the day of her purification, she walks several miles to Jerusalem, with the world's Redeemer in her arms, she makes her offerings of thanksgiving and expiation, presents her Son, by the hands of the priest, to His Heavenly Father, redeems him with five shekels as the law appoints, and receives Him back into her arms till the Father should again demand Him. Clearly Christ was not comprehended in the law. "The King's son, to whom the inheritance of the crown belongs, is exempt from servitude—much more Christ, who was the Redeemer both of our souls and bodies, was not," as St Hilary says, "subject to any law by which He was to be Himself redeemed." Nevertheless He would set an example of humility, obedience, and devotion, and would publicly renew that oblation of Himself to the Father which He had made at His Incarnation. Let us learn hence to offer ourselves to God with this divine Victim through whom alone we can become acceptable to the Father, and let us devote ourselves to His service. If sloth or any other vice has made us neglectful, let us bewail past failure and make a serious consecration of ourselves to God. But our sacrifice must not be imperfect: it would be an insult to offer a heart infected with wilful sin. Moreover our sacrifice must be without reserve—we should be ready to suffer and to dare all for the glory of God. As Christ chose to be presented in the Temple by His mother, let us also beg for his abundant grace through the same channel.

The day's ceremony was closed by a third mystery, the meeting in the Temple of Simeon and Anna with the Infant Jesus and His parents. Holy Simeon then received into his arms the object of all his longings and desires, and praised God for the happiness accorded him of beholding the longed-for Messiah. He foretold Mary's martyrdom of sorrow and announced that salvation through Christ awaited those who believed. The prophetess Anna who had served God in her widowhood also shared the privilege of recognising and adoring the world's Redeemer. He could not hide himself from those who sought Him in simplicity, humility, and ardent faith. Unless we also seek Him in these dispositions, He will not manifest Himself to us, nor will He give us His graces. When Simeon had gazed upon his Saviour, he desired no longer to see the light of this world, or any creatures on earth. If we truly love God we must long for the moment which will free us from the danger of ever losing Him by sin, and will put us in possession of Him who is the joy of the blessed and the infinite treasure of heaven. Let us never cease to pray that He may purify our hearts from all earthly dross and so draw them to Himself that He may kindle in them for ever the fire of His abiding love.

CANDLEMAS DAY

The Liturgical Celebration

The feast now kept on February 2, the fortieth day after Christmas, bears in the Roman Calendar the title of "the Purification of the Blessed Virgin Mary." It is only in comparatively recent years that we have learnt how early this celebration took its rise. A discovery made at Arezzo in 1887 revealed the existence of a hitherto unknown description of the ceremonial observed at Jerusalem, apparently in the last decade of the fourth century. It is now generally agreed that the author of this tractate was a certain Abbess Etheria, who, leaving her convent in the north-west of Spain, undertook a long pilgrimage to the Holy Land, and wrote on her return a detailed account of her experiences. In the course of this narrative we learn how the feast of the Nativity of our Lord, which was then throughout the East kept with the Epiphany on January 6, was specially honoured at Jerusalem in the Church of the Anastasis. Etheria adds details about the ceremonies, which continued during the octave, and then she goes on:

"The fortieth day after the Epiphany is undoubtedly celebrated here with the very highest honour, for on that day there is a procession, in which all take part in the Anastasis, and all things are done in their order with the greatest joy, just as at Easter. All the priests, and after them the bishop, preach, always taking for their subject that part of the Gospel where Joseph and Mary brought the Lord into the Temple on the fortieth day, and Simeon and Anna the prophetess, the daughter of Phanuel, saw Him—treating of the words which they spake when they saw the Lord, and of that offering which His parents made."*

The old Armenian lectionary, dating from the end of the eighth century, likewise assigns this celebration to the middle of February (*i.e.* the 14th or 15th) and describes it simply as "the Quadragesima of the birth of our Lord Jesus Christ." This lectionary is confessedly dependent upon the usage of Jerusalem,† and there seems every probability that it was from Jerusalem that the observance of the feast spread through the Eastern world. Somewhere about the year 540, and possibly much earlier, we find it introduced at Ephesus under the name which it commonly bore among the Greeks, *viz.*, the "Hypapante" (*i.e.* the "meeting" with Simeon and Anna), and we possess a homily which Bishop Abramius delivered there on the occasion of the festival. Further it appears from one of the discourses of Severus, the Monophysite Patriarch of Antioch, who was expelled in 518, that some little time before this sermon was preached the same feast had been introduced into the Eastern capital. It was, he said, already familiar in Jerusalem and throughout the whole of Palestine, and from thence was adopted in a spirit of emulation by the Church of Constantinople.[*] Again there seems no reason to doubt the authenticity of the homily of Theodotus († *c.* 445), Bishop of Ancyra in Asia Minor, which bears the title, "On the Holy Mother of God and on Simeon." This discourse must clearly have been delivered at some public celebration of the Hypapante feast, for the bishop incidentally remarks :

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* See McClure and Feltoe, *The Pilgrimage of Etheria*, p. 56.

† Conybeare, *Rituale Armenorum*, pp. 507 *seq.*, and 518.

"Most fittingly, beloved brethren, have you thronged hither on this day both that you may pay honour to the divine mysteries and that you may give heed to the thoughts set out before us in the Holy Scripture, how a Virgin, forsooth, beyond nature and by God's contrivance, carries in her innocent arms Him who upholds all things by the word of His power, how the priest stricken in years comes eagerly to take from her the long-expected High Priest and his Lord, and how the aged prophetess at last receives Him who had so long been the subject of her prophecies."[†]

From these allusions and others that might be added we may safely conclude that the Greek historians who attribute the introduction of the feast to the Emperor Justin (518-527) or to Justinian (527-565) are not to be trusted. Theophanes states that in gratitude for the cessation of a plague which had devastated the Eastern capital the latter Emperor had enjoined the celebration of the Hypapante throughout his dominions. Very probably its observance up to this time had only been fitful and local, whereas the decree of Justinian made it everywhere a matter of obligation. It should be remembered further that in the East, as was also at first the case in Western Europe, this celebration cannot exactly be claimed as a festival of our Lady. It was the Gospel incident which was commemorated, and the Blessed Virgin's part was subordinate to that of her Son.

It is rather surprising to find that from an early date, at any rate from the fifth century, there seems good evidence of the existence in Palestine of a procession with lights, or rather with candles, *μετὰ κηρίων*, on the occasion of the feast of the Hypapante. In the Life of the Abbot Theodosius by Cyril of Scythopolis there is definite mention of the practice,* and this allusion does not stand quite alone. The fact suggests at least the possibility that some Eastern influence may have introduced the custom to Rome and thence to other churches in the West, but to this question it will be necessary to return later on.

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[*] See Rhamani, *Studia Syriaca*, iii, pp. 73–138.

[†] Migne, *P.G.*, vol. lxvii, p. 1400.

With regard to the origin of the ceremonial now observed on Candlemas Day, *la Chandeleur*, as the French term it, an important article by Dom D. de Bruyne in the *Revue Bénédictine* has thrown much light on a perplexing problem. He calls attention to the fact that in our present rite two separate elements must be carefully distinguished. The Mass and Office have no necessary connection with the blessing of candles and the subsequent procession. As he points out, the procession is unalterably attached to February 2, whereas the feast may be transferred. The same rule holds good in the case of the " Litaniæ Majores " on April 25, the feast of St Mark, and here we know quite definitely that while the Christian procession of the Litaniæ dates from before the pontificate of St Gregory the Great and replaced the old pagan procession of the Robigalia, observed from time immemorial in Rome on that same day,† the feast of St Mark was of altogether later introduction and was unknown in the early Roman Calendar. Furthermore the procession of Candlemas is a penitential procession. To this day the priest who presides wears a purple cope, and in former ages at Rome the Pope, instead of riding, went barefoot, and he and his deacons wore black vestments. In the Liber Pontificalis, which offers the nearest approach to an official chronicle of the Popes, we have an incidental reference to the Candlemas procession, associating it with the pontificate of Pope Sergius (687–701). "He appointed," we are told, "that on the day of our Lord's Annunciation, and on those of the Falling-asleep and the Nativity of the holy Mother of God, Mary ever Virgin, and on that of Simeon, which the Greeks call Hypapante, the procession should start from St Hadrian's, and the people assemble to meet it at St Mary Major's." Clearly it does not follow from this that the procession in all the four cases mentioned was necessarily an innovation. It might well be that Sergius had done no more than prescribe a certain uniformity of procedure on the four occasions referred to. There is good evidence that some of these feasts, more especially the Assumption and the Hypapante, were kept at an earlier date.* If we can trust the Antiphonary of Pamelius the procession itself on February 2 must have been known in Rome before the time of Pope Sergius.

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* See Usener, *Der heilige Theodosios,* p. 106, and *cf.* Usener, *Religionsgeschichtliche Untersuchungen,* i, pp. 302 and 332 *seq.*

† It may be well to recall the fact that the word litanies (λιτανεῖαι, literally supplications) in the time of St Gregory the Great and long afterwards was primarily associated with the idea of a procession, generally a penitential procession. Such religious processions were very familiar to the Roman populace in pagan days. From the earliest period both in Rome and throughout the rest of Italy whenever the city, army, crops, or herds seemed to be threatened by evil influences, recourse was had to a " lustratio." This lustration consisted in a procession which went round the object to be purified or protected, leading with it the victims which were afterwards to be slaughtered, and stopping at certain well-marked stations for prayer and sacrifice. The particular lustration called the " Robigalia," on April 25, had for its object, at least originally, the protection of the growing crops from *robigo* or *rubigo*, *i.e.* blight. It had begun, no doubt, in times when cultivated areas were still found in the heart of Rome, but the custom was retained, following always a traditional route, even when Rome had become a great city and the original purpose of the ceremony had been lost sight of. To eradicate such popular celebrations is next to impossible, and when the people accepted Christianity, the popes and their clergy acted wisely in converting the lustration into a Christian procession which followed the same well-known route and chanted invocations and responses closely corresponding to those now found in our Litany of the Saints.

The earliest writer to offer any theory as to the origin of this Candlemas procession is the Venerable Bede. In his *De Temporum Ratione*, written about the year 721, Bede says:

"Numa dedicated the second month of the year to Februus, *i.e.* Pluto, who was believed to preside over lustrations, and it was necessary that the lustration should take place in that month in which he appointed that their due rights should be paid to the Dii Manes. But the Christian religion has very properly given another shape to this customary lustration, seeing that in this same month on the feast of Holy Mary, the whole population, with priests and servers and hymns sung in harmony, makes the round of the churches and those parts of the city that are fitting, while all carry in their hands lighted candles which they have received from the Pontiff. This excellent custom has spread and the people have learnt to extend this observance to the other festivals of the same blessed Mother and Virgin, not indeed as a quinquennial lustration of an earthly dominion but as an annual (*perennem*) reminder of the kingdom of heaven."

This passage of Bede, which has been copied by certain liturgical writers who lived a century or so after his time, must be studied in connection with another text discovered by Dom de Bruyne in a manuscript of the tenth century. This is a sermon of unknown authorship which may quite possibly be older than Bede and which clearly is not directly borrowed from him. The sermon is concerned with the Rogation days and also with the Candlemas procession. With regard to the latter in particular, we read :

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* See *e.g.*, *Revue Bénédictine*, vol. xxviii, pp. 301, 313, 323.

" Hence these rogational ceremonies were devised by men of old to pray for the fertility of the fields. Among these occasions two were reputed by them to be of special solemnity which they designated the *amburbale* and the *arvambale* [*sic*]. The *amburbale* was so called from its going round the city ; for they made such a circuit round their towns, purifying (*lustrantes*) them with certain rites of their own, such as were customary in paganism. And this they did to make supplication for peace every five years. This observance we have converted into an annual one in honour of the Blessed Virgin Mary on February 2. The *arvambale* took place every year and it derived its name from making the circuit of the fields to ensure their fertility, as has been explained."*

Although the evidence is slight, there *is* evidence from non-Christian sources of the existence of this *amburbale*, and it is recognised by such authorities on classical antiquities as G. Wissowa and W. Warde Fowler, though they prefer to call it the *amburbium*. Furthermore John Beleth in his *Rationale divinorum officiorum* (ch. 81), Pope Innocent III (Sermo 12), and Durandus the liturgist in his *Rationale* (vii, 7), all mention the word *amburbale* which evidently cannot have been obtained from Bede, who does not give it. It does not seem by any means certain that in the primitive Roman procession of the *amburbium* candles and torches were used. Bede does not say so, neither does the author of the homily which Dom de Bruyne has printed. If Beleth, Innocent III, and Durandus assume that this feature was part of the pagan rite, this is probably only their inference founded on the presumption that the external observances which marked the Christian practice would have existed in what they regarded as its prototype.

One very serious difficulty which stands in the way of our regarding the Candlemas procession as the direct representative of the pagan *amburbium* is the fact that no trace is to be found of the latter in the Roman calendars of the Empire. Mommsen's elaborate study of the fragmentary calendars which are still preserved to us shows that they are absolutely silent on the point. The word does not occur in his elaborate and most accurate index.† G. Wissowa contends that this omission may be due to the fact that the *amburbium* was not " ein ständiges Fest des 2 Februar." It was in his view attached to no particular date, but was kept on some convenient day at the beginning of that month.* On the other hand there is really no contemporary evidence at all to show that the *amburbium* was an institution which lasted on into Christian times. In this it presents a marked contrast to the Lupercalia. This latter festival was a fertility rite of high antiquity which was also presented as a symbolical purification of the land. Goats and dogs were sacrificed and afterwards the priests, called Luperci, cutting up the skins of the victims into thongs, ran naked through the city, striking everyone they met, especially women, who put themselves in their way if they desired to have children. Despite the glaring paganism of this celebration it continued for centuries. Not only are the Lupercalia marked on the 15th in every calendar which contains the month of February, but they are frequently spoken of and denounced by Christian writers. Pope Gelasius in A.D. 494 made a strenuous effort to suppress this abuse, but his attempt was the occasion of serious friction with certain members of the Roman senate.† It seems incredible that if the popes were bent upon providing a substitute for rites which were offensive to Christian sensibilities, the obscure and comparatively unobjectionable *amburbium* of which we know so little should have been selected for vigorous protest, while the Lupercalia were apparently ignored. A more probable view suggests that the plan of eliminating pagan abuses by providing an innocent Christian demonstration in their place, was directed first against such scenes of licence and disorder as the Lupercalia. It may be, then, that this attempt took the form of deliberately borrowing from the East the ceremony of the "Quadragesima de Epiphania" with its procession and lights, precisely because it fell upon the 14th or 15th of February and thus coincided with the objectionable pagan celebration which it was desired to suppress. At a later period when the Hypapante began to be observed liturgically with Mass and Office as a feast of the Blessed Virgin, the inconsistency of keeping the birth of Christ on December 25 and the meeting with Simeon on February 15 would have forced itself insistently upon their notice. Thus the candle procession, the memory of the Lupercalia having by this time grown faint, was probably transferred to the Purification of our Lady on February 2, to which it properly belonged.

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* *Revue Bénédictine*, vol. xxxiv (1922), p. 15.

† See the *Corpus Inscriptionum Latinarum*, vol. i, 2nd Edit.

There are two or three considerations which point to this conclusion. In the first place the earliest mention of a procession with candles comes to us, as has already been pointed out, from the neighbourhood of Jerusalem, and that as early as about A.D. 440.

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* Wissowa, *Religion und Kultur der Römer*, 2nd Edit., p. 143, n.

† See H. Usener's essay on "Das Verhältniss des römischen Senats zur Kirche" in his *Kleine Schriften*, vol. iv, p. 150.

Secondly we cannot ignore the significance of the fact that the earliest references to the Roman celebration speak of it either as the Hypapante (its Greek title) or as the feast of St Simeon. It is as the " Natale S. Simeonis " that it is entered in the calendar of St Willibrord as also in the Antiphonary of Pamelius, and we find both names in the casual reference made to it by the Liber Pontificalis under Pope Sergius. Thirdly we know now for certain, thanks to the researches of Dom H. Peillon, that the chants which still stand in the Roman Antiphonary and which are sung in the Candlemas procession are taken bodily from Greek liturgical sources. In the manuscript which Dom Peillon has identified as that principally employed by Pamelius for his edition of the Antiphonary, the anthems " Ave gratia plena " and " Adorna thalamum tuum Sion " are written both in Latin and also in Greek with Latin characters. There can also be little doubt that Dom Peillon is justified in regarding this manuscript as a copy of an earlier document which preserves for us with substantial fidelity the usage of the Roman Church in the second half of the eighth century.

From what precedes the following conclusions seem warranted :

1. The celebration of our Lord's presentation in the Temple undoubtedly began in Jerusalem about the fourth century and was marked by a procession with torches or candles on the " Quadragesima de Epiphania," February 15.

2. The observance in the course of the fifth and sixth centuries spread throughout the Eastern Church.

3. While still attached to February 15 the procession was adopted at Rome to supply a Christian substitute for the Lupercalia.

4. When the " Purification " of the Blessed Virgin Mary came to be honoured in the West as an element in the Christmas cycle, the procession of the Hypapante, or feast of St Simeon, was transferred to its proper day, February 2, forty days after December 25, when the Nativity of our Lord was kept in Rome.

5. The Venerable Bede, though probably acquainted with what had been said by certain writers about the *amburbium*, deliberately refrained from making reference to it. He was satisfied that the February procession took the place of some kind of pagan lustration. He knew also that the Lupercalia had lasted on far into Christian times and that the *lustrum* represented a period of five years, but because exact information was not available he was intentionally vague in the statement which he made.

Finally it may be noticed that there is no reason to connect the observances of February 2 with the Spanish Church, as has been suggested by the author of the article on "Candlemas" in the *Encyclopædia of Religion and Ethics*. The data supplied by Dom Férotin show plainly that in the Mozarabic ritual there is practically speaking no trace of such a celebration until the eleventh century.*

"CHURCHING"

The visit of our Blessed Lady to the Temple is further commemorated in the Christian Church by the little ceremony which in the Roman Ritual bears the title of "The Blessing of a Woman after Childbirth." Though it is now much less scrupulously resorted to than it once was, it has by no means fallen into desuetude. There are many who dispense with it, but there are also many who find consolation and help in this privileged visit to the source of all strength. A feeling of gratitude prompts them to render thanks to God for their safe delivery, and they rejoice in the reconsecration of the life which has in a sense been given back to them, invested, as it is, with new responsibilities. So might a minister of the Crown feel who kisses hands when a fresh charge has been laid upon him by the appointment of his sovereign. If he doubts his own capacity to discharge the duties entailed, he is the more anxious to be assured that a personal bond unites him with the supreme authority of which he is the unworthy representative.

So far as regards the ceremony itself, the rite which has prevailed in the greater part of the Western Church since Reformation times is simple enough. It is introduced by the rubric:

"When a woman after childbirth comes to the church to give thanks to God, and to ask the priest's benediction, she kneels at the door or entry of the church, holding a lighted candle in her hand; and the priest vested in a surplice and white stole sprinkles her with holy water, and then says 'Adjutorium nostrum, etc.'"

It should be especially noticed that the stole is a *white* stole, whereas that worn in the administration of the sacrament of penance, in the reception of a convert, and in the exorcisms which accompany such functions as the blessing of holy water, etc., is purple in colour. The 23rd Psalm "Domini est terra" is next recited, preceded and followed by an antiphon. The psalm, which suggests nothing of penance, but is wholly joyful in tone, was probably selected for its encouraging words, "He that hath clean hands and a pure heart . . . shall receive a blessing from the Lord," and also for its reference to the triumphant reception of the King of Glory: "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in." The antiphon echoes the former theme, saluting the mother newly delivered with these words:

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* See Férotin, *Liber Ordinum*, p. 454, n.

"She shall receive a blessing from the Lord and mercy from God her Saviour: for this is the generation of them that seek the Lord."

The priest then puts the end of his stole into the woman's hand and leads her into the church with words which recall the second *motif* of the psalm just recited:

"Enter into the temple of God, adore the Son of the Blessed Virgin Mary, who gave thee fruitfulness of offspring."*

This reference to our Lady is all the more significant from the fact that it seems to be introduced a little violently; and it is further emphasised by the prayer which follows when the woman who seeks blessing "kneels before the altar and prays, giving thanks to God for the benefits bestowed on her"; for the priest, after certain versicles and responses, goes on:

"Almighty, everlasting God, Who through the delivery of the Blessed Virgin Mary hast turned into joy the pains of the faithful in childbirth, look mercifully upon this Thine handmaid, coming in gladness to Thy temple to offer up her thanks: and grant that, after this life, by the merits and intercession of the same blessed Mary she may deserve to attain, together with her offspring, the joys of everlasting bliss. Through Christ our Lord. Amen."

After which the priest sprinkles her with holy water and pronounces a form of blessing. This is the ritual of churching now observed almost universally (always excepting the Oriental Churches) by Catholics throughout the world. But at an earlier period the formularies varied greatly. It will be noticed that in the present rite, and in most of those variants which have been employed in Central Europe, France, and England for many centuries, there is no trace of any sense of pollution or expiation. The mother does not feel that she has been excluded from the church as one unclean. Nothing appears in the form now used which speaks of forgiveness or of any disqualification that needs to be made good. But this, it must be admitted, was not the case, and indeed is not the case, in the East. There, though less offensively than of yore, the old Hebraic idea of uncleanness contracted by the mysterious penalties of sex and reproduction, the malediction inherited from our mother

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* Although the mention of the Blessed Virgin is lacking in the Sarum use, it is found in that of York and also in the fifteenth-century pontifical of Archbishop Chichele.

Eve, still finds expression. The psychological analysis of this conception of a defilement inherent in childbirth cannot be attempted here. Be it only said that if she, who of all creatures was alone immaculate, was not dishonoured by her compliance with a ceremonial code which in its very terms seemed to impute sin and stain, we cannot venture to be very indignant with the Oriental traditions in which some trace of the same conception of child-bearing as branded with the stigma of past sensuality was perpetuated. In accord with this point of view, the churching of women in most of the Oriental rites which possess a recognised ceremonial for the purpose appears as a quasi-penitential function which aims at reconciliation and the restitution of privileges which have been forfeited. Forty days is still among the Greeks the recognised interval which must separate childbirth from purification. This service in the Greek Church reproduces much more exactly than any of its Western counterparts the conditions of our Lord's presentation in the Temple. It would, in fact, be hardly too much to say that the infant, brought in its mother's arms, is the main centre of attention and that the mother's part is only secondary. The whole is treated as a preliminary to the child's baptism, in view of which the chosen godparents are usually present.

At the door of the church, or in the " narthex," after tracing the sign of the cross on the infant's head, the priest recites the first prayer, making petition that the mother may be purified from all stain and rendered worthy to partake of the holy mysteries, but also that the child who has been brought into the world to see the light of day may be so blessed and grow in grace as never to lose sight of the eternal light of heaven. Three other prayers are said, and then the priest after invoking fresh blessings, takes the child into his arms and carries him into the church. In this progress a sort of triple station is made, somewhat like that of the deacon bringing in the new fire in our own familiar rite of Holy Saturday. One brief sentence is spoken at the entrance, another in the middle of the church, and the third at the sanctuary rails (" the royal gates "). If the child be a boy it is taken within the gates and laid upon the altar, if a girl it remains outside. Then is repeated the canticle of Simeon : " Now Thou dost dismiss Thy servant, O Lord," etc., and the service closes with a blessing.

Seeing that neither in the East nor in the West has there been preserved any formulary for the purification of women after childbirth which can be assigned to an earlier date than the eleventh century, it is interesting to note that the lawfulness of allowing mothers to enter the church before the Mosaic period of seclusion had expired, was discussed very much earlier. Among the famous set of questions submitted by St Augustine of Canterbury to Pope St Gregory the Great, about the year 598, this difficulty was raised and very clearly answered. The Roman Pontiff ruled that if a mother at the very hour at which she had given birth to an infant "entered a church to render thanks, she was not thereby incurring any stain of sin." Sensuality, he added, might be a matter of guilt, but not the pangs of childbirth. God's sentence upon the first mother of us all had been that, "in sorrow shalt thou bring forth children"; and if we should forbid the sufferer to set foot in God's house we are turning her very atonement and penalty into a new crime.* In spite of traditional prejudices and strange superstitions this common-sense view gained acceptance in the end, though it only won its way slowly. But to learned men like St Boniface, Bishop of Mainz, in the eighth century, to Pope St Nicholas I, in the ninth, to Innocent III, in the thirteenth, and a crowd of others, the decision was well known, and when the question arose we find them couching their replies in terms which showed that they had the text of Pope Gregory before them. *Dives and Pauper*, a very popular book of religious instruction written in English in the early years of the fifteenth century. makes the teaching quite plain. We may learn from it that:

"When women be delivered of their children they may enter holy church to thank their God what time they will or may; the law letteth (*i.e.*, hindereth) them not. And by the same reason men of holy Church may synge (*i.e.*, celebrate Mass) before them in their oratory and any honest place, if they have leave. And, therefore, they that call them heathen women for the time they lie in, are foolish, and sin in case full grievously."†

ST LAURENCE, Abp. of Canterbury

A.D. 619

Laurence was a priest who accompanied St Augustine to England in the year 597 and who, after acting as his special envoy to obtain fuller instructions from Pope St Gregory the Great, returned to become Augustine's immediate successor in the see of Canterbury, which he occupied for eleven years. When on King Ethelbert's death his son Eadbald not only refused to follow his father's example in embracing Christianity, but gave himself up to idolatry and to incest—taking to himself his father's widow—Laurence, who had laboured hard for his conversion to no purpose, meditated retiring to France, as certain others had already done. However, on the eve of his departure he was severely chastised, in a dream, by St Peter, who reproached him for designing to forsake that flock for which Christ had laid down His life. Not only did this prevent St Laurence from executing his purpose, but it had such an effect on the King when he saw the marks of the stripes, that he became a thorough convert, doing whatever was required of him, both for his own sanctification and for the spread of Christianity in his dominions. St Laurence did not long survive this happy change, dying in 619. When his tomb was first opened in 1091, " a mighty blast of fragrance " swept through the whole monastery of St Augustine.

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* Bede, *Hist. Eccles.*, Bk. i, ch. 27.

† *Dives and Pauper*, The Sixth Commandment, ch. 20.

St Laurence is mentioned in the Roman Martyrology. We know little about him beyond what is found in Bede, *Hist. Eccles.*, Bk. ii, cc. 4, 6, and 7, *cf.* William of Malmesbury, *Gesta Pontificum* (Rolls series) pp. 5, 6, etc., refers to the Life by Goscelinus. Two MSS. of this are still preserved, as Hardy records, *Catalogue of British History*, II, i, 217–218. The tomb of St Laurence has of late years been reopened, but the bodies of all the early archbishops were translated by Abbot Wido in 1091 to a place of greater honour. A full account of the excavations was given by Sir William St. John Hope in *Archæologia*, vol. lxvi, pp. 377–400, with plans and photographs.

ST ADALBALD (ADALBAUD D'OSTREVANT), MART.

A.D. 652

He was a son or grandson of the St Gertrude who founded the monastery of Hamage where she spent her last years. His father, who died early, was called Rigomer. One of his brothers married St Bertha who, upon becoming a widow, built the monastery of Blangy in Artois and retired there.

St Amandus was in close touch with the whole family. Adalbald was much at the court of Dagobert I, who liked to surround himself with the sons of distinguished families in order to attach them to himself. Adalbald would appear to have been the ideal of a young Christian noble and was a general favourite amongst the courtiers. He took part in several expeditions to quell the insurgent Gascons, and whilst he was in Gascony he formed a friendship with a noble lord, called Ernold, the hand of whose daughter Rictrude he obtained in marriage. The wedding, which was performed with great pomp and was blessed by the saintly Amandus—just then in exile from the court of Dagobert—did not please some of the bride's Gascon kinsfolk, but it turned out a very happy marriage. Both husband and wife spent much time in visiting the sick, relieving the poor, feeding the hungry, and even in trying to convert criminals. Moreover, they brought up their four children, Mauront, Eusebia, Clotsind, and Adalsind to follow in their footsteps. After sixteen years, Adalbald was recalled to Gascony, but when he had reached the vicinity of Périgueux, he was attacked unawares by some of his wife's relations, who were burning to satisfy their racial hatred, and he succumbed. Rictrude was overcome with grief, but managed to get possession of her husband's body, which was buried with due honours. Miracles were said to be worked at his tomb and his cultus grew both in his own country and in the Périgord. He is accounted a martyr because, in those days, the title was given to all saintly persons who died a violent death. Possibly too the motive of religion was not altogether absent in a land where there were still a great many pagans. His bones rested at first in the monastery of Elnon, and afterwards his head was taken to Douay—so at least we learn from an ancient manuscript of the Church of Saint Amé, where there used to be a magnificent chapel dedicated to Saint Mauront and to his parents. Their statues were long exhibited for public veneration—St Adalbald in a robe covered with lilies and holding a book in his right hand, St Rictrude in the Benedictine habit and holding the abbey of Marchiennes in her hand, and St Mauront between them, a sceptre in his right hand and towers in his left.

Our information is mainly derived from Hucbald's *Life of St Rictrude*, B. H. L., n. 7247 ; and *cf. Biographie nationale de Belgique*, i, 18–21.

ST BRUNO AND THE MARTYRS OF EBSDORF

A.D. 880

The winter of 880 was one of such extreme severity that the Rhine and the Main were frozen hard. The young king, Louis III, who had spent Christmas at Frankfort, had great difficulties in contending with incursions of Northmen, who were forming settlements on the Scheldt and were pressing south. An army under Duke Bruno, the Queen's brother, was caught on the heath of Lüneburg at Ebsdorf in Saxony and hemmed in by melting ice and snow. The pagan Northmen descended upon them where there was no place to give battle and utterly overwhelmed them, killing Bruno, together with Theodoric, or Dietrich, the saintly old Bishop of Minden, Marquard, Bishop of Hildesheim, as well as eleven nobles and fourteen of the King's bodyguard and their attendants. The rest of the army were either driven into the swamps and drowned or taken prisoners. Some of the accounts say that two other bishops, Erlulf of Werden and Gosbert of Osnabrück, were among those massacred, but they were actually martyred at an earlier date. Other records give seven martyred bishops, but the whole episode has been so much mixed up with legend that it is impossible to arrive at any certainty. The relics of the martyrs were regarded with the greatest veneration in the church of the Benedictine convent which was subsequently erected on this spot.

See Stadler, *Heiligenlexikon*, vol. v, pp. 460 *seq.*

BD. JEANNE DE LESTONNAC

FOUNDRESS AND FIRST SUPERIOR OF THE ORDER OF NOTRE DAME

A.D. 1640

Calvinism in the middle of the sixteenth century was flourishing in Bordeaux. It seems as if in the providence of God the order of Notre Dame was raised up to counteract, by teaching Catholic truth to the young, the false teaching of Protestantism. Jeanne de Lestonnac's father belonged to a distinguished Bordelaise family and was a good Catholic—her mother, Jeanne Eyquem de Montaigne, sister of the famous Michel de Montaigne, apostatised. She tried to tamper with her child's faith, and when her endeavours failed Jeanne was ill-treated and persecuted. These troubles turned her heart to God and made her long for a life of prayer and mortification.

However, when she was seventeen she married Gaston de Montferrant, who was related to the royal houses of France, Aragon, and Navarre. Soon after her marriage, and when Calvinism was rampant in Bordeaux, Jeanne had the consolation of seeing her brother Roger become a Jesuit. Her husband died in 1597, leaving her with four children to whom she devoted herself till they were old enough to do without her. Two daughters eventually became nuns, first in the Community of the Annonciades and then in the Order of Notre Dame. At the age of forty-seven Mme. de Lestonnac entered the Cistercian monastery of Les Feuillantes at Toulouse. This step was violently opposed by her son, and she herself was heartbroken at leaving her youngest daughter who had no vocation to religion and who only married some years later.

Mme. de Lestonnac, now become Sœur Jeanne de St Bernard, spent six happy months in the Cistercian novitiate, giving great edification by her austerities and her wonderful spirit of prayer. At the end of that time her health completely broke down, and though she implored to be allowed to remain in the convent to die, her superiors decided that such a valuable life must be preserved for the service of God. Before leaving she was allowed to spend a night in prayer in the chapel, and as she prayed: " Lord, if it be possible, let this chalice pass from me," the assurance was granted her that she was to found a new Order for the salvation of souls, and the outline of the future Order of Notre Dame came before her mind.

Her health recovered almost miraculously as soon as she left Les Feuillantes. She returned to Bordeaux and visited Périgord, where she gathered round her several young girls who were eventually to be her first novices. She then spent two quiet years in her country place, La Mothe, preparing for her great work. We find her again in Bordeaux, where her directors advised her to content herself with an ordinary life devoted to works of charity. Bordeaux being visited by the plague, Mme. de Lestonnac and a band of brave women gave themselves to nursing the victims. She now came under the influence of two Jesuits, Père de Bordes and Père Raymond, who both fully realised the devastation which Calvinism was working amongst young girls of all classes who were deprived of Catholic education. To both these priests the assurance was given simultaneously, whilst they were saying Mass, that it was the Will of God they should assist in founding an Order to counteract the evils of the surrounding heresy and that Mme. de Lestonnac should be the first superior. Thus the work began, and it grew rapidly. The Archbishop of Bordeaux, Cardinal de Sourbis, gave it his fostering care. The rule of the Institute of the Order of the Religious of Notre-Dame was approved by him on May 25, 1606, and a trusted friend, Pierre Moysset, was sent to Rome to obtain Papal approval. The brief from Pope Paul V was signed on April 7, 1607. The infant Order was affiliated to the venerable Order of St Benedict, though its rule and constitutions were founded on those of St Ignatius, and the first house was opened in the old Priory of the Holy Ghost at Bordeaux.

Mme. de Lestonnac and her companions, only three of whom had remained faithful, received the habit from Cardinal de Sourbis on May 1, 1608. Others shortly joined, and before long the renegades presented themselves at the door begging for forgiveness and admission, which were granted them. After Mme. de Lestonnac had been elected superior on December 24, 1610, subjects came rapidly. They were carefully taught the religious life—their aim and object being the training and teaching of young girls of all classes. The schools prospered beyond all expectation. The first novices were professed after two years' novitiate. Foundations were made in many towns, Périgueux being the earliest. The nuns lived lives of great poverty and mortification, and all seemed peaceful and happy when suddenly cruel trials fell on the foundress. One of her nuns, Blanche Hervé, and the director of one of the houses conspired against her, and for a time their ill-considered designs succeeded. They invented discreditable stories about her and, most surprising of all, Cardinal de Sourbis believed them. Mère de Lestonnac was deposed and Blanche Hervé elected superior. Blanche then treated Mère de Lestonnac most cruelly, insulting her in every possible way—even ill-treating her with physical violence. This terrible state of things lasted for some time, but at last Blanche's heart was touched by Mère de Lestonnac's unalterable patience and she repented. As Mère de Lestonnac was now an old woman she did not wish to be reinstated as superior, and Mme. de Badiffe was elected.

The last few years of the foundress were spent in great retirement and preparation for death. She passed away just after her nuns had renewed their vows, on the Feast of the Purification, 1640. We are told that her body remained fresh and supple, exhaling a sweet odour for days after her death, and that the crowds who prayed beside her all testified to the beauty of her countenance. Many also noticed a brilliant light surrounding the bier. In the following years a number of miracles were worked at her tomb. For various reasons the cause of her beatification was delayed, and then came the Revolution. The nuns were scattered and the precious body of their foundress lost. In the beginning of the nineteenth century it was found again and reinterred with much solemnity at Bordeaux. Various miracles followed, and at last, greatly through the exertions of Mère Duterrail, the cause was introduced at Rome and Mère de Lestonnac was declared Venerable. Again there were long delays, though many miracles meanwhile were worked through her intercession or through the application of her relics, but eventually the decree of Beatification was signed by His Holiness Pope Leo XIII on St Joseph's Day, March 19, 1891.

See Duprat, *La Digne Fille de Marie, la B. Jeanne de Lestonnac*, 1906; Père Mercier, S.J., *La Ven. Jeanne de Lestonnac*, 1891. It is to be remembered, of course, that the number of religious congregations bearing the title of "Notre-Dame" is so large that there is great danger of confusion.

BD. THÉOPHANE VÉNARD, MART.

A.D. 1861

There is often so much of extravagance and even of pure invention in the accounts handed down to us of the early martyrs that the doubt may suggest itself whether there is any truth at all in the descriptions of the refined cruelties to which they are said to have been subjected. But the brutality latent in uncivilised human nature is everywhere much the same, and the torments which we know upon indisputable evidence to have been inflicted on modern missionaries in the Far East enable us, as nothing else can do, to realise what a tyrannical magistrate in pagan Rome, Alexandria or Antioch is likely to have been capable of. The story of Blessed Théophane Vénard, a young Frenchman who even from childhood had dreamed of martyrdom, and who laid down his life in Tongking at the age of thirty-one, is harrowing in the details it supplies of the diabolical cruelty which prevailed in those regions and of the hardships which he and his companions encountered joyously for Christ's sake. In his tender affection for all the family circle he was a prolific letter-writer, and not only does every word of his bear the stamp of sincerity, but his statements are confirmed in the fullest detail by the correspondence of those who lived with him.

Having studied for the priesthood in the episcopal seminary of Poitiers, Théophane was ordained subdeacon in December, 1850, and then, after a hard struggle with natural affection, sought admission into the college of the Missions Étrangères at Paris, *en route*, as it proved, for martyrdom. In a letter to his sister, just after making his decision, he begins thus :

> " MY DARLING SISTER,
>
> Oh, how I cried when I read your letter ! Yes, I know well the sorrow I was going to bring upon my family, and especially upon you, my dear little sister. But don't you think it cost me tears of blood, too, to take such a step, and give you all such pain ? Whoever cared more for home and a home life than I ? All my happiness here below was centred there. But God, Who had united us all in links of the tenderest affection, wished to wean me from it."

Théophane was always delicate and a severe illness nearly postponed his ordination, but after being admitted to the priesthood at the earliest possible age, he started in September, 1852, for Hongkong. Fifteen months were spent there in studying the native languages, and thence he passed in 1854 to Western Tongking. Writing to a priest in Europe, he reveals his most cherished desire : " Only a few years ago, Fathers Galy and Berneux were seized on their arrival ; if the same good luck could but befall us ! Oh, dear old friend, every time that the thought of martyrdom comes to my mind, I thrill with joy and hope. But then the better part is not given to all."

The new missionary with an elder companion reached his destination in safety, but he had to contend both with almost uninterrupted attacks of illness and with a violent outbreak of persecution. For more than five years he struggled on, labouring unremittingly in a district which numbered 10,000 fervent native Christians. Of the climax of this spell of fanaticism he writes :

> " The order has come to seize all the Christians, and to put them to death by what is called ' lang-tri ' ; that is by slow torture, cutting off first the ankles, then the knees, then the fingers, then the elbows, and so on until the victim is nothing but a mutilated trunk. Mgr. Melchior, the Dominican Vicar-Apostolic of the eastern district of Tongking, was seized and suffered this horrible death in August last."

Of the desperate straits to which he and the other fathers were reduced he gives many pictures. " What do you think of our position ? " he writes ; " three missionaries, of whom one is a bishop, lying side by side, day and night, in a space of about a yard and a half square, our only light and means of breathing being three holes, the size of a little finger made in the mud wall, which our poor old woman is bound to conceal by means of faggots thrown down outside." On November 30, 1860, Théophane was taken, and for two month was kept chained in a cage, first of bamboos and then of wood ; but the sweetness of his character impressed even his captors and he was not too cruelly used. He managed to write letters from his cage, and in one he says : " These last days in my prison pass quietly ; all those who surround me are civil and respectful, and a good many love me. From the great mandarin down to the humblest private soldier, everyone regrets that the laws of the country condemn me to death. I have not been put to the torture like my brethren." His decapitation, however, owing to the brutality of the executioner, was a gruesome spectacle, but it is interesting to read in the account of an eyewitness : " No sooner had the soldiers left the ground than the crowd and the women precipitated themselves upon the spot to soak their linen cloths and paper handkerchiefs in the martyr's blood ; and such ardour did they show that not a blade of grass was left in the place." He suffered martyrdom, on February 2, 1861, and he was beatified in 1909.

The principal source of information is the martyr's own letters and those of his friends, *Correspondance de J. Théophane Vénard*, Poitiers, 1865. There is a sympathetic biography (anonymous) which was translated into English by Lady Herbert, and a French Life was brought out in Paris in 1911—*Le bienheureux Théophane Vénard*—shortly after his beatification.

FEBRUARY 3

ST BLAISE, Bp. and Mart.

A.D. 316 (?)

THERE seems to be no evidence earlier than the eighth century for the cultus of St Blaise, but the accounts furnished at a later date agree in stating that he was Bishop of Sebaste in Armenia and that he was crowned with martyrdom in the persecution of Licinius by the command of Agricolaus, governor of Cappadocia and Lesser Armenia. It is mentioned in the legendary acts of St Eustratius, who is said to have perished in the reign of Diocletian, that St Blaise, Bishop of Sebaste, honourably received his relics, deposited them with those of St Orestes, and punctually executed every article of the last will and testament of St Eustratius. The festival of St Blaise is kept as a holiday in the Greek Church on February 11. This is all which can be affirmed with any faint probability concerning St Blaise, but, in view of the honour in which he is held in Germany and France, a few words may be said of the story contained in his legendary acts. According to these, he was born of rich and noble parents, receiving a Christian education and being made a bishop while still quite young. When fierce persecution arose, he withdrew, by divine direction, to a cave in the mountains which was frequented only by wild beasts. These he healed when they were sick or wounded, and they used to come round him to receive his blessing. Hunters, who had been sent to secure wild animals for the amphitheatre, found the saint surrounded by the beasts, and, though greatly amazed, they seized him and took him to Agricolaus. On their way, they met a poor woman whose pig had been carried off by a wolf. At the command of St Blaise, the wolf restored the pig unhurt. The incident is worth mentioning because of a ceremony which arose in connection with it. On another occasion, a woman brought to him a little boy who was at the point of death owing to a fishbone in his throat and the saint healed him. On account of this and other similar cures, St Blaise has been invoked during many centuries past for all kinds of throat trouble. The governor ordered him to be scourged and deprived of food, but the woman whose pig had been restored brought provisions to him and also wax tapers to dispel the darkness of his gloomy prison. Then Licinius tortured him by tearing his flesh with iron combs or hooks and afterwards had him beheaded. In course of time many alleged relics of St Blaise were brought to the West, and his cultus was propagated by the rumour of miraculous cures. He is the patron of Ragusa and also the patron saint of wool-combers, of wild animals, and of all who suffer from affections of the throat. He is moreover famous in Germany as one of the fourteen " Nothhelfer " (helpers in need). In many places a blessing is given on the day of his feast or to individual sufferers at other times. Two candles (said to be in memory of the tapers brought to the saint in his dungeon) are blessed and held like a St Andrew's cross either against the throat or over the head of the applicant, with the words *Per intercessionem Sancti Blasii liberet te Deus a malo gutturis et a quovis alio malo.* We also read of " the water of St Blaise," which is blessed in his honour, and is commonly given to cattle that are sickly. A. Franz, *Die Kirchlichen Benediktionen im Mittelalter* (i, pp. 202–206), gives several formulas and much other information.

In art St Blaise is often represented with a crozier in one hand and two burning candles in the other ; or he is sometimes also depicted holding the hooks or combs used in wool-combing. *Cf.* Künstle, *Ikonographie der Heiligen* (1926), pp. 137–139.

The iron combs, hooks, racks, and swords and the scaffolds dyed with the blood of the martyrs are eternal proofs of their courage and constancy. Do they not also put us to shame ? How cowardly and slack we are in our pursuit of virtue ! We have daily renewed our baptismal vows and our resolves to serve God : we have often repeated them at the feet of God's ministers and before His altars, and have started afresh with great fervour. Yet how soon have we fallen back into our former sloth—adding infidelity to our other sins ! Far from facing gibbets and wild beasts, we have been scared by the slightest difficulty, or we have lacked the courage to make the sacrifice of our passions. The example of the world bore us away, and we lacked the courage to stand out against what we really disapproved. Perhaps we were frightened by shadows and by the apprehension, often imaginary, that we should forfeit some temporal advantage or lose a congenial friend. Perhaps we were overcome by difficulties which came from within, and have been wanting in resolution to deny our senses, to subdue our passions, to renounce dangerous occasions or to enter upon a penitential life. Blinded by self-love, have we not even, at times, sheltered our miserable cowardice under the cloak of feigned necessity or even of virtue ?

The so-called " Acts " of St Blaise are indicated in *B.H.L.* of 1370–1380, and *B.H.G.*, p. 21. *Cf. AA.SS.*, Feb., vol. i, and Detzel, *Christliche Ikongraphie,* ii, 2 and 9.

ST FLOSCULUS (ST FLOU), Bp. of Orléans

c. A.D. 490

St Flosculus has been honoured from a very early date, as is testified in the ancient records of the Church of Orleans, but they give no details of his episcopate. His name occurs as bishop of this see in the sixth century Martyrologium known as the " Hieronymianum." For centuries his feast has been observed as a double in the same diocese. In the reign of King Robert, when Odolric was bishop (*c.* 1029), the body of the saint was taken to the church of St Aignan which that King had rebuilt.

See Duchesne, *Fastes Episcopaux,* ii, p. 456.

ST LAURENCE (ILLUMINATOR), Bp. and Conf.

A.D. 576

St Laurence was one of a party of three hundred who, being forced to leave Syria in A.D. 514 when Severus, the heretical Patriarch of Antioch, was persecuting the Catholics, determined to settle in Italy. They came to Rome to visit the holy places, and the Pope ordained some of them who were not already priests, Laurence amongst the number. He was sent to preach in Umbria, where his fervent eloquence caused many conversions and where he successfully opposed the Arian heresy then rampant in Italy. Afterwards he retired into a monastery which he founded near Spoleto. The bishopric of that city falling vacant, the clergy chose Laurence, much against his will, and the Pope ratified their choice. The townspeople, however, objected to having a foreigner and shut the gates of the city against him. Thereupon the saint fell on his knees and prayed aloud that God would indicate His Will in the matter. Immediately the gates flew open and the people, hailing this as a miracle, received him with honour. He laboured strenuously among them, preaching, setting an example to all by his devotion and charity and settling feuds and quarrels wherever he went. For this reason the

Pope sent him to Bologna, which was rent by contending factions, and he succeeded in establishing peace. He was called "Illuminator" because he was so full of divine light that he seemed endowed with a special gift which enabled him to heal blindness—both physical and spiritual. After twenty years, he obtained permission to resign his office and he founded the monastery of Farfa, of which he became abbot and in which he died.

AA.SS., Feb., vol. i, pp. 361–365, and 958–959; *cf.* also July, vol. i, pp. 28–35, and *Dict. Christ. Biog.*, iii, 631.

ST WERBURG, Virg. Abbess

Patroness of Chester

c. A.D. 699

St Werburg was the daughter of Wulfhere, King of Mercia, and of St Ermenilda, and the granddaughter of Ercombert, King of Kent, and of St Sexburga. In her was united the royal blood of all the chief Saxon kings, but she despised the glory of the world almost from her cradle. She had three brothers, Wulfhad and Ruffin, who died martyrs, and Kenred who ended his life at Rome in the odour of sanctity. Wulfhere's elder brother, Penda, had already begun to plant the faith in Mercia, and Wulfhere had promised at his marriage to extirpate the remains of idolatry and was actually a Christian, but worldly motives delayed the performance of the promise. Ermenilda tried to assuage the fierceness of his temper, but she found it an easier matter to bring up her children in the ways of holiness, and they all became saints, Werburg excelling the rest in fervour. She was humble and obedient and she never failed to assist, with her mother, at the full daily Office in church, besides spending hours in private devotion on her knees. Eagerly she listened to instruction and, at an age when young people are fondest of amusement, she was always grave and mortified. She knew no joy but that of a clear conscience, and trembled at the thought of the least danger that could threaten her purity. Fasting and prayer were her delight, and her greatest grief was that she was not more closely united to God. Her beauty and extraordinary qualities brought her many offers of marriage, but she refused them all, saying that she had chosen the Lord Jesus, the Redeemer of mankind, for the Spouse of her soul and had devoted herself to His service in the state of virginity. Legend states, but the story is quite unreliable, that her greatest victory was over the insidious attempts of Werbode, a powerful and wicked knight of her father's court. The King, it is said, was very fond of this knight, who had been of great service to him, and Werbode, sensible of this, made use of his interest to try to obtain from King Wulfhere the hand of Werburg in marriage. The King agreed on condition he could gain the maiden's own consent also. Queen Ermenilda and her sons Wulfhad and Ruffin were greatly grieved at the news. The two princes were, at that time, in the habit of resorting to the cell of St Chad, Bishop of Lichfield, under pretext of going hunting ; for the saint lived at a hermitage in the forest, and it was by him that they were instructed and baptized. Werbode, who found them an obstacle to his plans, is said to have contrived their murder, for he showed Wulfhere the princes returning from the bishop, and so incensed him against them by slanders that the King ordered them to be put to death—partly on religious grounds, for he had been prevailed upon by Werbode to countenance and favour idolatry. Werbode, however, soon after died miserably, and Wulfhere no sooner heard that the murder had been perpetrated than he was stung with remorse, did great penance, and submitted himself to the guidance of his Queen and of St Chad. He destroyed all the idols, turning their temples into churches, founded the abbey of Peterborough as well as the priory of Stone where the two martyrs were buried, and worked zealously to propagate the Christian faith. Werburg, finding him so much changed, no longer feared to tell him of her desire to be a nun. At first he was obdurate, but she pleaded her cause so earnestly that her request was granted. Attended by the whole court, Wulfhere conducted her in great state to Ely where they were met, at the convent gate, by the royal abbess St Audry and all her religious, singing hymns to God. Werburg, falling on her knees, begged to be admitted as a penitent and joyfully exchanged her royal robes for a coarse habit. King Wulfhere's three brothers, as well as Egbert, King of Kent, and Adulph, King of the East Angles, with their lords, were present at her solemn espousals with Christ and were entertained by Wulfhere with royal magnificence. King Wulfhere dying in 675, and his son Kenred being too young to govern, his brother Ethelred succeeded him, and the widowed Queen St Ermenilda at once took the religious veil at Ely under her mother St Sexburga, at whose death she was chosen third abbess. St Werburg, at the persuasion of her uncle Ethelred, left Ely, to charge herself, at his request, with the superintendence of all the houses of religious women in his kingdom, that she might establish them in the observance of the most exact monastic discipline. By his liberality she founded those of Trentham in Staffordshire, of Hanbury near Tutbury, and of Wedon in Northamptonshire. St Werburg, both by word and by act, led to God the souls committed to her charge. She was a model of meekness, humility, patience, and purity. Besides the Church office, she recited every day the psalter on her knees and, after matins, remained in the church in prayer, either prostrate or kneeling, till daylight. She never took more than one meal a day and constantly read, with great delight, the lives of the fathers of the desert.

She foretold her own death, visited all the places under her care, and gave her last exhortations. She is said to have died at Trentham on February 3 about the year 699. Chester Cathedral was erected as a repository for her relics and part of the original shrine has been built into the present episcopal throne. Twelve pre-Reformation churches are known to have been dedicated to St Werburg.

Much of the detail given above is of very doubtful authenticity, being based upon the biography of St Werburg written by Goscelinus, who lived 400 years after her time. See *AA.SS.*, Feb., i, 391–394 ; *cf.* also the *Liber Eliensis*, i, ch. 17, 24, 36, 37, and the *Chronicon ex Chronicis* of Florence of Worcester (Ed. Thorpe), i, p. 32. But the most recent and valuable discussion of her life from a historical point of view is that of Professor James Tait in the preface to his edition of the *Chartulary or Register of the Abbey of St Werburgh, Chester* (Chetham Society, 1920), pp. vii to xix.

ST BERLINDA, OR BELLAUDE, VIRG.

A.D. 702

She was the daughter of Count Odelard, who had great estates in what is now Belgium, and of Nona, the sister of St Amandus. After his wife's death, Odelard was stricken with leprosy.

One day Berlinda was waiting upon him and, after serving him with his drinking-cup, she rinsed the goblet with water before drinking from it herself. This precaution, which he regarded as filial impiety, so angered Odelard that he disinherited her, and she herself, overcome with remorse, consecrated the rest of her life to penitential exercises and to prayer. She entered the convent of St Mary at Moorsel near Alost, where she remained until her father died at Meerbeke. She then took up her abode in the oratory which her father had built for his remains at Meerbeke, and there she spent twelve years, never leaving it except to visit and tend the sick. She spent all her time in prayer for her father's soul, in prolonged fasts, and in the practice of the severest mortifications.

See Ghesquière, *Acta Sanctorum Belgii*, vol. v, p. 258, and *Biographie Nationale de Belgique*, i, pp. 267–269.

ST ANSCHAR, Conf.

Archbishop of Hamburg and Bremen

a.d. 865

Anschar was born about 801 of a noble family not far from Amiens, and was sent to acquire learning at the neighbouring monastery of Old Corbie in Picardy. The holy Abbot Adelard, a near relation of the Emperor Charles, loved him greatly and the learned Paschasius Radbertus is said to have been his tutor. A vision he had of the Blessed Virgin and of the death of the Emperor so impressed him that he lost all youthful gaiety and thought only of preaching to the heathen as the nearest road to martyrdom. He became a monk, first at Old Corbie and afterwards at New Corbie in Saxony where he first engaged in pastoral work. Harold, King of Denmark, as a fugitive from his country, had been baptized at the court of Louis le Débonnaire. When he was about to return to his kingdom, he took Anschar with him as well as the monk Autbert to convert the Danes. They were very successful, winning many to the faith and starting a school. At the invitation of Björn, King of Sweden, Anschar then went, with several others, to spread the Gospel in Sweden. After a year and a half, King Louis named him abbot of New Corbie and first Archbishop of Hamburg, to which Pope Gregory IV added the dignity of legate of the Holy See. There he worked for thirteen years, organising the missions in Denmark, Norway and Sweden as well as in North Germany, building churches and founding a library. A great incursion of heathen Northmen in 845 destroyed Hamburg, whereupon Sweden and Denmark relapsed into idolatry. Anschar still supported his desolate churches in Germany until, in 849, the see of Bremen becoming vacant, Pope Nicholas united it with Hamburg and appointed Anschar archbishop over both. He returned to Denmark, and his presence soon made the faith flourish again under the protection of King Horick. In Sweden the superstitious King Olaf cast lots as to whether the Christian missionaries should be admitted or not. The saint grieved to see the cause of religion treated with such idle levity, and recommended the issue to the care of God. The lot proved favourable, and the bishop established many churches, which he left under zealous pastors, before his return to Bremen. He had an extraordinary talent for preaching, and his charity to the poor knew no bounds; he washed their feet and waited upon them at table. He never undertook anything without recommending it first to God by earnest prayer, and he ascribed it to his sins that he had not obtained the privilege of martyrdom. So again, when one of his disciples was loudly vaunting the miracles which the saint had wrought, Anschar rebuked him by saying, " Were I worthy of such a favour from my God, I would ask that He would grant to me this one miracle, that by His grace He would make of me a good man." He wore a rough hair shirt and, whilst his health permitted it, he lived on bread and water. As a stimulus to devotion, he made a collection of short prayers, one or other of which he placed at the end of each psalm. Insertions of this kind may be found in many old manuscript psalters. He died at Bremen in the sixty-seventh year of his life and the thirty-fourth of his prelacy, and the whole North bewailed him. Among the Poles and the Swedes his feast is honoured as a double and he is reckoned the apostle of the Goths and Swedes.

The materials for Anschar's Life, owing, no doubt, to the very great veneration in which he was held, are exceptionally abundant. There is above all the *Vita Anskarii* by his fellow-missionary and successor in the episcopate, St Rembert. It has been printed in a handy edition by G. Waitz in the series of *Scriptores Rerum Germanicarum*, and an English translation with useful notes and bibliography by Dr. C. H. Robinson was published in 1921. Prof. Hauck, in his *Kirchengeschichte Deutschlands*, vol. ii, speaks enthusiastically of Anschar. *B.H.L.*, 544–554. Although St Anschar was the first to preach the Gospel in Sweden, it relapsed entirely into paganism after his death. The conversion of the country was due to St Sigfrid and the Anglo-Saxon missionaries in the eleventh century. See Bril in the *Revue d'Histoire Ecclésiastique*, Jan. to October, 1911.

ST MARGARET, SURNAMED OF ENGLAND, VIRG.

A.D. 1192

The shrine containing the body of St Margaret, which was the glory of the church of the Cistercian nuns of Séauve Bénite, in the diocese of Puy en Velay, was formerly much resorted to by the whole countryside. The old edition of *Gallia Christiana*, and Dom Beaunier, the Maurist monk, confirm the local tradition that she was an Englishwoman and that her resting-place was famous for miracles. On the other hand, she is described as being by birth a noble Hungarian in an old French biography, a manuscript copy of which was preserved by the Jesuit College of Clermont at Paris. Her mother, who was, probably at least, of English extraction, took her on a pilgrimage to Jerusalem, and they both led a very penitential life, first in that city and afterwards at Bethlehem. After St Margaret had buried her mother in the Holy Land, she made a pilgrimage to Montserrat in Spain and afterwards to our Lady's shrine at Puy en Velay. Then she retired to the Cistercian nunnery of Séauve Bénite where she ended her days.

See " Gallia Christ. Nova " in *Diœc. Aniciensi seu Podiensi,* t. 2, p. 777, and *cf.* the Abbé Theillière, *Notes Historiques sur le Monastère de la Séauve Bénite,* 1872.

BD. SIMON FIDATI OF CASCIA, CONF.

A.D. 1348

The name of Simon Fidati has of late years attracted much attention on account of a problem of literary authorship. Certain ascetical writings in the purest Tuscan of the Trecento, which were traditionally attributed to Fra Domenico Cavalca, O.P., have been claimed on the ground of internal evidence as the work of his Augustinian contemporary, Bd. Simon. The case is by no means clear. No manuscript attestation supports it, and even the champions of Fidati have to suppose that if he supplied the ideas in Latin, his disciple and biographer, John of Salerno, gave them their present form by re-editing them in the speech of the people.* Still more remarkable is the contention recently advanced by Alphons Victor Müller that many of the most distinctive tenets in Luther's teaching were derived from Fidati's published volume *De Gestis Domini Salvatoris.*† The book had been first printed at Strassburg in 1480, and being the work of a fellow-Augustinian is extremely likely to have come into Luther's hands. It certainly must be admitted that Bd. Simon held some theological views which were at least incautiously expressed, and which readily lent themselves to misinterpretation. Further, it is clear even from the short biography of his devoted disciple, John of Salerno, already mentioned, that Fidati was much criticised by his contemporaries and that some did not even hesitate to call him a hypocrite.

We know little of the details of his life. Even the Sommario submitted to the Congregation of Rites when a *confirmatio cultus* was petitioned for in 1833, has to confine itself for the most part to the vaguest generalities. He must have been born about 1295, and is said in early youth to have come under the influence of Fra Angelo Clareno, whose intransigeant spirit he seems to have shared. He joined the Augustinian hermits, and the period of his studies must have been brief, for his career as a preacher began about 1318. There can be no question that he possessed very remarkable gifts both of nature and grace. His biographer recounts with admiration how when Simon was producing his great work *De Gestis Domini* he had watched him write folio after folio without even a pause, just as one would scribble a letter to a friend. In the early years of his preaching his life had been extremely austere, but he found it necessary as he grew older to be more discreet in his bodily mortifications. It is stated that he preached as a rule absolutely without preparation, leaving it to the Spirit of God to inspire him what to say. This, however, was certainly not due to any shirking of labour, but in large measure to the fact that when he was engaged upon some great preaching mission he would have as many as thirty or even forty letters to write to penitents and others, at a single sitting, and this work took him the best part of the night. John of Salerno, who was his daily companion for seventeen years, tells us all this with an earnestness which brings conviction of its truth. Simon was fearless in reproving offenders, and treated many even of those who sought his friendship with uncompromising harshness, but the curious effect, says his biographer, was that in many cases he only drew them to him the more. He was like a magnet among iron filings. He contrived to evade every post of authority within the Order or outside of it, and when a certain intimate and influential friend of his got him nominated to an episcopal see, he treated him with such sternness that the other never dared to mention the subject again. With all his success as a preacher, and as a man who played a part in the public life of Perugia, Florence, and Siena, his own preference was for a life of solitude spent in prayer and among his books. Outside of this his special interest seems to have centred in rescuing fallen women, for whom he founded a house of refuge, and in protecting young girls, for whom a similar establishment was provided as the fruit of his charitable exertions. He seems to have died in Florence, though the place is not quite certain, on February 2, 1348.

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* A. d'Ancona and O. Bacci, *Manuale della Letteratura Italiana* (1904), vol. i, pp. 405–407.

† A. V. Müller, *Una Fonte ignota del Sistema di Lutero,* 1921.

The only materials of any value for the life of Bd. Simon are those contained in the volume of the Augustinian Father, Nicola Mattioli, *Il beato Simone Fidati da Cascia*, Rome, 1898. He prints a number of Fidati's letters, as well as the biography by John of Cremona. The compiler of the Sommario, printed for the Congregation of Rites in 1833, seems to have been very imperfectly acquainted with the facts of his history.

BD. MATTHEW OF GIRGENTI, Bp. and Conf.

A.D. 1450

Blessed Matthew came of a wealthy and prominent family and was born at Girgenti in Sicily. Renouncing riches and worldly hopes, he took the habit of St Francis amongst the Conventuals at the age of eighteen. He gave evidence of his piety and ability and was sent, soon after his profession, to Spain to complete his studies and to prepare for the priesthood. After his return, he heard the fame of St Bernardino of Siena and, being fired by his example, he left the Conventuals to join the Observants and became one of St Bernardino's closest friends. With him Blessed Matthew travelled about Italy and before long shared his fame as a preacher of wonderful eloquence. The disturbances of the time had led to a great slackening of discipline, and in Sicily in particular simony was rampant among the clergy and indifference among the laity. Matthew, touched by the misery of his country, returned to Sicily and taught and preached up and down, rousing priests and people from their apathy and spreading everywhere devotion to the Holy Name of Jesus. Amongst other eminent persons, the Countess Matilda di Calafata, the mother of Blessed Eustochium, took him for her director. So many recruits came to join him that permission had to be obtained from the Pope for more convents in Spain and Sicily. The inhabitants of Girgenti unanimously desired to have him as their bishop and, although he himself was most unwilling, Pope Eugenius IV insisted upon his acceptance. His first care was to reform abuses, to restore discipline, and to check simony, but by so doing he aroused bitter opposition. His enemies calumniated him, and he had to go to Rome to defend his cause before the Pope, who recognised his innocence and restored him to his see. Again he set about the task of reforming these scandals, but he was accused of being a firebrand and of disturbing the peace. He concluded that he was incapable of governing and asked for his release, which the Pope, after some demur, granted. After three years Matthew returned to the convent of St Mary of Jesus which he had founded, but the superior, who had been prejudiced against him, refused him admittance, saying that he had, through ambition, accepted a bishopric which he could not govern, that he would only destroy the harmony of the community, and that he had better go elsewhere. Matthew found a refuge with his old friends the Conventuals, but, before long, the Provincial of the Observants, who had heard of the occurrence, came in person to beg him to return—which he did.

He lived several years longer, but when he was afflicted by a malady which the Observants, owing to their poverty and their distance from medical advice, were unable to tend, they took him back to the house of the Conventuals, where he died. Both branches desired to keep his body, but the Observants were successful in pressing their claim and they deposited the precious relics in the church of St Mary of Jesus.

See Stadler, *Heiligen-Lexikon*, and Léon, *Auréole Séraphique*. The cultus of Bd. Matthew was confirmed by Clement XIII in 1767.

BD. JOHN NELSON, Mart.

A.D. 1578

John Nelson was the son of Sir N. Nelson of Skelton in Yorkshire. At the age of forty, hearing of the college of Douai and hoping to be able to serve his country, he went to study there and was ordained priest in 1576. The same year he was sent upon the English Mission and was apprehended in London on suspicion of being a Catholic and imprisoned. He was tried and condemned for refusing to take the oath of Queen Elizabeth's supremacy. He was drawn on a hurdle from Newgate to Tyburn, where he was hanged, disembowelled, and quartered. Father Nelson had been admitted into the Society of Jesus shortly before his arrest.

See Challoner, *Memoirs of Missionary Priests* (Ed. Pollen, 1924), pp. 7–11; Camm, *Lives of the English Martyres*, vol. ii, pp. 223–233.

BD. STEPHEN BELLESINI

A.D. 1840

No very outstanding achievement marks the life of this fervent and modest religious. He was born at Trent on November 25, 1774, and in 1790 at the age of sixteen entered the Order of the Hermits of St Augustine. After being sent to make his studies at Rome and at Bologna, he was constrained when the Revolution broke out to return to his native city. Soon, however, the Augustinian community were dispersed, and Stephen then devoted himself with characteristic vigour and conscientiousness to the work of preaching and especially to the religious instruction of children. As a result he was shortly afterwards constituted by Government appointment inspector of all the schools in the Trentino, discharging his duties so much to the satisfaction of the officials that when the Augustinian Order was restored to community life in the Papal States and Stephen insisted upon rejoining his religious brethren at Bologna, violent opposition was raised to his departure. In spite of threats of violence he carried out his purpose, and was made master of novices first at Rome and afterwards at Città della Pieve. After some years he passed to the famous church of the Augustinian Hermits, at Gennazzano, near Palestrina, the shrine of our Lady of Good Counsel, where he became parish priest, and in attending the sick during an epidemic of cholera was himself stricken down, dying on February 2, 1840.

Two Lives were published shortly after the beatification of Bd. Stephen, which took place in 1904, and both are based upon the documents of the process—Billeri, *Vita del B. Stefano Bellesini*, Rome, 1904, and Weber, *Breve Vita del B. Stefano Bellesini*, Trento, 1904. The former prints more extracts from Bd. Stephen's letters.

FEBRUARY 4

ST ANDREW CORSINI, Bp. and Conf.

A.D. 1373

THIS saint was called Andrew after the apostle of that name, upon whose festival he was born in Florence in 1302. He came of the distinguished family of the Corsini, and we are told that his pious parents dedicated him to God before his birth. In spite of all their care, the first part of his youth was spent in vice and extravagance, amongst bad companions. His mother, Peregrina, never ceased praying for his conversion, and one day, in the bitterness of her grief, she said : " I see you are indeed the wolf I saw in my sleep," and explained that before he was born she dreamt she had given birth to a wolf which ran into a church and was changed into a lamb. She added that she and her husband had devoted him to the service of God, under the protection of the Blessed Virgin, and that they expected of him a very different sort of life from that which he was leading. These remarks made a very deep impression. Overwhelmed with shame, he immediately went to the church of the Carmelite friars and, after having prayed very fervently before the altar of our Lady, he was so touched by God's grace that he resolved not to return home, but to embrace the religious life in that convent. He was readily admitted, and after a novitiate of a year and some months made his profession in the Order. All the artifices of his former companions and the solicitations of an uncle who tried to draw him back into the world, were powerless to change his purpose. He never fell away from the first fervour of his conversion. On the other hand, he strove hard to subdue his passions by seeking humiliations, by fidelity in silence and prayer, and by obedience to the meanest person in the house. To his own great satisfaction his superiors employed him on the lowest offices, often in washing up the dishes in the scullery. In the year 1328 he was ordained but, in order to escape the feasting and music which his family had prepared, according to custom, for the day on which he should say his first Mass, he privately withdrew to a little convent seven miles out of the town, and there, unknown and with wonderful devotion, he offered to Almighty God the first-fruits of his priesthood. After some time employed in preaching in Florence, he was sent to Paris, where he attended the schools for three years. He continued his studies for a while at Avignon with his uncle, Cardinal Corsini, and, in 1332, when he returned to Florence, he was chosen prior of his convent by a provincial chapter. God honoured his extraordinary virtue with the gift of prophecy, and miracles of healing were also ascribed to him. Amongst miracles in the moral order and conquests of hardened souls, the conversion of his cousin John Corsini, a confirmed gambler, was especially remarkable. When the Bishop of Fiesole died, the chapter unanimously chose our saint to fill the vacant see. As soon, however, as he was informed of what was going on, he hid himself and remained so long in concealment that the canons, despairing of finding him, were about to proceed to a second election when his hiding-place was revealed by a child. After his consecration as bishop, he redoubled his former austerities. To his hair shirt he added an iron girdle, he daily said the seven penitential psalms and the litany of the saints, and he gave himself a severe discipline whilst he recited the litany. His bed was of vine branches strewed on the floor. Holy meditation and reading the Scriptures he called his recreation from his labours. He avoided all converse with women as much as possible, and refused to listen to flatterers or informers. His tenderness and care for the poor were extreme, and he was particularly solicitous in seeking out and assisting those who were ashamed to make known their distress: these he helped with all possible secrecy. He had a wonderful talent for appeasing quarrels, and he was often successful in restoring order where popular disturbances had broken out. For this reason Urban V sent him to Bologna where the nobility and the people were miserably divided. He pacified them and they remained at peace during the rest of his life. Every Thursday he used to wash the feet of the poor, and when one pauper excused himself, alleging that his feet were full of ulcers, the saint insisted upon washing them notwithstanding. He never turned any beggar away without an alms. He was taken ill whilst singing Mass on Christmas night, and after a few days of burning fever he died on January 6, 1373, at the age of seventy-one, having been bishop for twelve years. He was immediately proclaimed a saint by the voice of the people, and Pope Eugenius IV allowed his relics to be exposed for public veneration. Urban VIII formally canonized him in 1629, when his festival was transferred to February 4. The chapel of the Carmelite friars' church in Florence, where the saint was buried, was sumptuously adorned by Clement XII, who belonged to his family, and by his nephew, the Marquis Corsini. This pope also built and endowed, in the church of St John Lateran in Rome, under the name of this his patron, a magnificent chapel in which his own mortal remains were afterwards interred.

The example of all the saints confirms our Redeemer's maxim that the foundation of sanctity lies in subduing the passions and in dying to self. Pride, sensuality, covetousness, and every vice must be eradicated, the senses mortified, the inconstancy of the mind steadied, and its inclination to rove fixed by resolute concentration. In the cloister as in the world, many Christians attempt to become virtuous by multiplying religious practices, while all the time they are losing the fruits thereof through not striving to die to themselves. As long as self-love reigns uncontrolled in their souls, these people remain blinded and deceived ; their good works are marred and their devotions liable to a thousand illusions. Consequently we find religious persons who, after years of rigorous observance of their rule, still fail upon the least trial or contradiction that thwarts their favourite inclination. All their life they crawl like base insects in the mire of their imperfections, whereas, if only they sought to renounce their own lights, their own wills, and their self-love, they would soon arrive at perfection of virtue and would enjoy the liberty of the children of God. If they realised the happiness this would procure them, they would, like the holy monks of old, wish to meet with superiors who would exercise them by the severest trials, and they would be grateful to those who applied strong remedies to purge and cure their sick souls.

The two principal Latin Lives of St Andrew have been printed by the Bollandists in the *Acta Sanctorum* for Jan., vol. ii (or vol. iii in the Paris edition), *B.H.L.*, 445-446 ; see also S. Mattei, *Vita di S. Andrea Corsini*, Firenze, 1872.

ST PHILEAS, Bp. of Thmuis, and his Companions, MM.

A.D. 304

Phileas was a rich nobleman of Thmuis in Egypt and a very learned and eloquent man. After being converted to the faith, he was chosen bishop in his city, but was apprehended and carried prisoner to Alexandria by the persecutors under the successors of Diocletian. Eusebius has preserved part of a letter which he wrote in his dungeon, and sent to his flock to comfort and encourage them. Describing the sufferings of his fellow-confessors at Alexandria, he says that everyone had full liberty to insult, strike, and beat them with rods, whips, or clubs. Some of the confessors were tied to pillars with their hands behind their backs, their bodies stretched out and their sides, bodies, thighs, legs, and cheeks torn with iron hooks: others were hung by one hand, suffering excessive pain by the stretching of their joints: others hung by both hands, their bodies being dragged down. The governor thought no treatment too bad for Christians. Some expired on the rack: others died after being taken down; others were laid on their backs in the dungeon with their legs stretched out in the wooden stocks, etc. Culcian, who had been prefect of Thebais, was then governor of Egypt under the tyrant Maximinus. We have a long account of the trial of St Phileas before him, said to have been extracted from the court registers. After many other questions Culcian asked him: "Was Christ God?" The saint answered: "Yes," and cited His miracles as a proof of His divinity. The governor expressed great regard for his position and merit, and said: "If you were a poor man, you would be dispatched without more ado, but you have riches and estates sufficient not only for yourself and for your family, but almost for the maintenance of a province. I pity you with all my heart, and will do my best to save you." The counsellors and lawyers who also wished to save him declared that he had already sacrificed in the Phrontisterium—the Academy of Literature. Phileas cried out: "I have not done so by any immolation, but if you say merely that I have sacrificed, you say no more than the truth." (As he had been confined there for some time, he had probably said Mass.) His wife, children, and other relations were present at the trial, and the governor, hoping to overcome him by his affection for them, said: "See how sorrowfully your wife stands there with her eyes fixed upon you." Phileas replied: "Jesus Christ, the Saviour of souls, calls me to His glory. He can also, if He pleases, call my wife." The counsellors, out of compassion, said to the judge: "Phileas asks for a delay." Culcian answered: "I grant it willingly that you may think over what to do." Phileas said: "I *have* considered, and it is my unchangeable determination to die for Jesus Christ." Then all the counsellors, the chief magistrate of the city, and his relations besought him to have compassion on his family and not to abandon his children while they were still so young and required his care. But he stood unmoved like a rock and, raising up his heart to God, protested that he owned no other kindred than the apostles and martyrs. One of those present was a Christian noble called Philoromus, who was a tribune and the Emperor's treasurer-general in Alexandria: so that he had his tribunal in the city, where he heard and judged causes every day. Admiring the courage of Phileas, he exclaimed: "Why do you try to overcome this brave soul and make him renounce God by impiously yielding to men? Do you not see that he is contemplating the glory of heaven and that he makes no account of worldly things?" This speech drew down upon him the indignation of the court, who demanded that both men should be condemned to die, and the judge readily assented. As they were led out to execution, the brother of Phileas, who was a judge, said to the governor: "Phileas desires his pardon." Culcian therefore recalled him and asked him if it was true. He answered: "God forbid. Do not listen to this unhappy man. Far from desiring the reversal of my sentence, I am greatly obliged to the emperors, to you, and to the court, for, through you, I become a co-heir with Christ and shall enter to-day into possession of His kingdom." He was remanded to the place of execution, where, after exhorting the faithful to perseverance, he was beheaded with Philoromus.

See Ruinart, *Acta Martyrum Sincera*, p. 494. E. Le Blant, "Notes sur les Actes de S. Phileas," *Nuovo Bulletino di Arch. Crist.* (1896), ii, 27–33, expresses a very favourable opinion of this document, but *cf. Analecta Bolland.*, xvi, 94.

ST ISIDORE OF PELUSIUM, Abbot and Conf.

c. A.D. 450

St Isidore was a monk from his youth and became superior of a monastery in the neighbourhood of Pelusium in the fifth century. According to Facundus and Suidas, he was also ordained priest. During his lifetime men regarded him as a model of religious perfection, and his patriarch, St Cyril, and other prelates of his time treated him as their father. He chose St Chrysostom for his model. We still have two thousand and twelve of his letters, full of excellent instructions in piety and showing great theological learning. They are so well expressed that according to some enthusiasts they might be used to replace the classics in the study of the Greek language. From their pages shine forth the saint's prudence, humility, undaunted zeal, ardent love of God, and other virtues.

There is some biographical material printed in the prefaces to Isidore's letters in Migne, *P.G.*, vol. lxxviii. See also Aigrain, *Quarante-neuf Lettres d'Isidore Pelusiote*, Paris, 1911, and L. Bayer, *Isidors klassische Bildung*, 1915.

ST AVENTINUS, BP. OF CHARTRES, CONF.

c. A.D. 520

St Aventinus and St Solennis are said to have been brothers who were both born at Châteaudun. When St Solennis heard that he had been chosen Bishop of Chartres, he escaped and hid for several days. Thereupon Aventinus was consecrated in his stead, but, when Solennis returned, the people insisted that he was their duly appointed bishop. St Solennis regretfully gave way, but set his brother over Castrodunum (now Châteaudun) with full episcopal powers. There he lived a very holy life. His name appears amongst the bishops at the Council of Orleans in 511, and he probably succeeded his brother as Bishop of Chartres. Mgr. Duchesne has noted that this story is in a measure confirmed by the fact that in some manuscripts of the proceedings of the Council we find the name entered as " Adventinus Ep. de Carnotas " (*i.e.*, of Chartres), in others as " Adventinus Ep. Dunensis " (*i.e.*, of Châteaudun).

See Duchesne, *Fastes Episcopaux*, ii, 422.

ST THEOPHILUS, THE PENITENT

A.D. 538 (?)

Although the legend of St Theophilus must almost certainly be regarded as pure romance, still it is seriously discussed, under February 4, in the *Acta Sanctorum*, and as an early example of a type of devil-pact story which was firmly believed and had an enormous vogue in later ages, it claims a brief notice here.

Theophilus is described as " œconomus "—let us say *administrator*—of the church of Adana in Cilicia, a humble, earnest man, who, on being chosen bishop, declined the honour, preferring to remain in his previous subordinate station. On his refusal of the bishopric, a stranger was appointed to the see, and he, through the subtle machinations of the Devil, without any reason, deposed Theophilus from his office. The injustice rankled, and the sufferer, brooding over his wrongs, was finally led on to a complete recoil from all his former good practices. Bent at all costs upon procuring his reinstatement, he consulted a Jewish sorcerer, by whom he was brought into personal communication with Satan. The Devil exacted from him a repudiation of Christ and His Blessed Mother, duly signed and sealed, and on the fulfilment of this condition the bishop, by some diabolic spell, was induced to lay aside his prejudices and to restore the former administrator to his office. But when he had attained his purpose, Theophilus's remembrance of what he had done left him no peace. Eventually he performed forty days' penance in the church of our Lady, humbly beseeching her intercession, and she, after administering a severe rebuke, prevailed with her Son to show mercy to the offender. After his fasts had been still further prolonged she appeared to Theophilus again in a vision during his sleep, and when he woke he found that the pact which he had signed was lying on his breast. Thereupon, prompted by a sense of gratitude and by a wish to proclaim to all the world the compassion of the Mother of Mercy, he made public confession before the bishop in church of all that had happened and the pact was burnt by the bishop's own hand in the sight of the people.

It is stated that this legend was committed to writing in Greek by one Eutychianus, who professed to have been born in Theophilus's own house. See the *AA.SS.*, Feb., vol. i. It was translated into Latin by Paul the Deacon in the ninth century, and since then the story has been told again and again with slight variations. Roswitha, the nun of Gandersheim (c. 980), produced a Latin metrical version (Migne, *P.L.*, vol. cxxxvii, c. 1101). It is found in all the great collections of "Marienlegenden" (see Mussafia's "Studien" in the *Sitzungsberichte* of the Vienna Academy, 1887, 1888, etc., and H. S. D. Ward, *Catalogue of Romances in the British Museum*, ii, pp. 595 *seq*) and in nearly all European languages.

ST LIUDHARD, Bp. and Conf.

c. A.D. 602

We know definitely from Bede that when King Ethelbert of Kent married the Frankish princess Bertha, who was the daughter of Charibert, King of Paris, a stipulation was made that she should be free to practise her own Christian religion, and that she should bring with her her chaplain, Liudhard, who is stated to have been a bishop. According to later traditions he died at Canterbury, and Laurence, St Augustine's immediate successor in the see, removed the body of Liudhard into the church of the monastery of SS. Peter and Paul, where it was placed with that of Bertha in the "porticus" of St Martin. This is practically all we know of Liudhard, though such writers as William of Malmesbury attributed to him a considerable influence in preparing the way for the Kentish king's eventual acceptance of Christianity on the coming of St Augustine. In the martyrologies of the ninth century, however, we find on February 4 mention of " the passion of St Liphard, martyr, Archbishop of Canterbury," and this at a later date meets us in the form of a story that this Archbishop Liphard on his way back to England after a visit to Rome was waylaid and suffered a violent death in the neighbourhood of Cambrai. There certainly can have been no Liphard who was Archbishop of Canterbury, and it is impossible to reach any definite conclusion as to the identity of this Liphard or the fact of the alleged martyrdom. The feast of " St Liphard, bishop and martyr," has, however, for a long time past been kept in the diocese of Cambrai.

See C. Plummer's note in his edition of Bede's *Historia Ecclesiastica Gentis Anglorum*, vol. ii, p. 42 ; Stanton, *Menology*, pp. 51-52 ; C. J. Destombes, *Vies des Saints des diocèses de Cambrai*, etc., vol. i, pp. 158 *seq.* St Liphard, under the name of Liefardus, is represented in the ancient paintings in the English College, Rome.

ST MODAN, Abbot and Conf.

c. A.D. 550 (?)

Dryburgh, situated near Melrose, was formerly one of the most famous monasteries in Scotland : it was here, as some think, that Modan dedicated himself to God about the year 522. Being convinced that Christian perfection is to be attained by prayer and contemplation, he gave six or seven hours daily to prayer, and seasoned with it all his other actions. He strove to crucify his flesh and senses by practising severe austerities, and sought in his humility to take the lowest place of all, subjecting his will to that of his superiors so readily and completely that they declared they knew no man so divested of self-will and so dead to himself as Modan. Against his will he was elected abbot, and proved the truth of the maxim that no one can rule others so well as he who has learnt to obey. Inflexibly firm in maintaining every point of monastic discipline, his wisdom and winning sweetness were such that his injunctions and even his reprimands gave pleasure, gaining all hearts and inspiring the love of duty. He preached the faith at Stirling and in other places near the Forth, especially at Falkirk, but he frequently interrupted his apostolic labours to seek solitude in the mountainous country near Dumbarton, where he would spend thirty or forty days at a time in devout contemplation, during which he enjoyed a foretaste of the joys of heaven. At last, when he grew too feeble to move from place to place, he finally retired to a lonely spot near the sea surrounded by high rocks, and here he died.

He is titular saint of the High Church at Stirling, and is particularly honoured at Roseneath in Dumbartonshire and at Falkirk.

See *Acta Sanctorum*, Feb., vol. i ; *Aberdeen Breviary*, Feb. 4 ; Forbes, *Kalendars of Scottish Saints.* The supposed connexion of St Modan with Dryburgh, which is emphasised by Butler in this notice, seems improbable, as A. P. Forbes points out, since there is no reason to believe that there was any monastery at Dryburgh before a Premonstratensian abbey was founded there in the twelfth century.

BD. RABANUS MAURUS, Abp. of Mainz

A.D. 856

Rabanus, born about the year 784, was probably a native of Mainz, though by some writers he is said to have been a Scot or Irishman. His early education was undertaken by his parents, who afterwards took him to the neighbouring monastery of Fulda, which had been founded by St Boniface, the English apostle of Germany. The monastery school under the abbot Bangulf had a great reputation, and Rabanus responded eagerly to the instruction. He soon became a wonder to his masters and schoolfellows, so great were his abilities and so quickly did he learn. To complete his education he was sent, with his friend Hatto, to study for a year at Tours under another great Englishman, Charlemagne's learned adviser, Alcuin. In him he found an ideal master and a second father. Alcuin was so much attached to him that he nicknamed him Maurus, after St Benedict's favourite disciple, and he wrote him touching letters of counsel after the young man had returned to Fulda. " Be a father to the poor and needy," he says in one of them, " be humble in rendering them service, generous in conferring benefits, and so will their blessing descend upon you." At Fulda there was a fine library founded by Charlemagne and enriched by the zeal of the monastic scribes, and there Rabanus worked. To understand and to be able to expound the Holy Scriptures, upon which he afterwards wrote many commentaries, he learnt Greek, Hebrew, and something of Syriac, and he also studied the Fathers and made a synopsis of their teaching. About the year 799 he received deacon's orders and was made magister or master of the monastery school and, about the same time, composed a metrical work, in acrostic form, in honour of the holy Cross. The monks had a hard time in 805 when a famine was succeeded by a pestilence. Harder still was it for Rabanus when the abbot Ratgar ordered all the monks to set to work to build, and he had to give up his beloved books to do work for which he was quite unfitted. In 815 he was ordained priest and, under the abbot Ægilius, he resumed his scholastic work as teacher. He never omitted any observance prescribed by his Order, although his teaching work and his writing made very great inroads upon his time. In 822 he became abbot, and it was probably then that he wrote most of his works—notably the sixty-four homilies that have come down to us which illustrate his able method of teaching. He wrote also a well-known martyrology and had great veneration for the saints. He was so obedient to the Holy See that he was called " the Pope's slave," and such was his hatred of heresy that every heretic was Antichrist. On dogmatic subjects he stood on the authority of the Fathers and distrusted new departures, but he was intensely eager for the propagation of the Catholic faith. So widespread was his reputation that we find him constantly having to attend synods and councils at various cities. He completed the monastery buildings and built churches and oratories on all the estates belonging to his house, and he also built one or two monasteries. He resigned his office to his friend Hatto and appears to have lived some time in retirement, but, in 847, he was made Archbishop of Mainz, though he was seventy-one. Henceforth he lived, if possible, more strenuously than ever, and never relaxed his old rule of life, drinking no wine and eating no meat. Three months after his enthronement he had to hold a synod, the result of which was a series of resolutions all tending to stricter observance of the laws of the Church. It was so evident that the new archbishop was behind these regulations that a conspiracy was formed against his life, but it was discovered, and he magnanimously forgave the plotters. A second synod took place in 852 and Rabanus was instrumental in bringing about the condemnation of the doctrines of the monk Gottschalk, who had been spreading heretical doctrines about grace and predestination, based upon an exaggeration of the teaching of St Augustine. The archbishop's energies lasted almost to the end —he travelled about the diocese with capable priests, teaching, preaching, and reconciling sinners to God. During a famine he daily fed 300 poor people at his house, and he continued his labours and his writings until his health entirely gave way, and became bedridden shortly before his death. He was a prolific writer and one of the most learned men of the age.

A Life of Rabanus by his disciple Rudolfus has been many times printed (*e.g.*, in Migne, *P.L.*, cvii ; in *AA.SS.*, Feb., vol. i ; and in *M.G.H.*, *SS.*, vol. xv, 329–341), *B.H.L.*, 7044. A convenient outline of his career may be found in Knöpfler's edition of his *De Institutione Clericorum* (1900), Pref., pp. ix–xvi ; *cf.*, Hauck, *Kirchengeschichte Deutschlands*, vol. ii, 620 *seq.*, and Dümmler in the *Sitzungsberichte* of the Berlin Academy, 1898.

ST NICHOLAS STUDITES, Abbot and Conf.

A.D. 863

He was born in Sydonia (now Canea) in Crete, of well-to-do parents who took him, in his tenth year, to Constantinople to his uncle Theophanes at the monastery of the Studion. The abbot was greatly struck by the little lad and allowed him to enter the monastery school, where he soon distinguished himself by his docility and eagerness to learn. He entered the Order at the age of eighteen, and it was noticed that obedience to rule presented no difficulty to him, so thoroughly had he already attained to self-surrender. He was not destined to live a life of peace in those troublous times. The Saracens pillaged his home in Crete, whilst in Constantinople and Greece the Church of God was cruelly persecuted by the iconoclastic Byzantine emperors. Before long, Nicholas, the patriarch Nicephorus, the abbot Theodorus, and others were sent into banishment, where Nicholas did all he could to assist his superiors and to alleviate their sufferings. After the murder of Leo the Armenian, the persecution died down for a while and the exiles were allowed to return, but it was revived by Michael the Stammerer, who banished Nicephorus and Theodore to Prusa in the Thracian Bosphorus where Theodore died. From that time St Nicholas, who had been a pattern disciple to others, became himself a leader and teacher. The persecution lasted on till the death of Michael's son, the Emperor Theophilus, when his widow, Theodora, recalled the exiled servants of God and --to some extent—restored the venerated images to the churches. Among those who returned was the new abbot of the Studites, who was afterwards succeeded by St Nicholas. It was not long before the storm broke out again. The Empress's brother, Bardas, had corrupted his young nephew, the Emperor Michael, initiating him into every form of depravity. The Patriarch of Constantinople, St Ignatius, admonished and warned the Emperor and finally excommunicated him, refusing him communion when he presented himself in church on the Feast of the Epiphany. For this, the patriarch was evicted and Photius, the Emperor's private secretary, hitherto a layman, was installed in his place. St Nicholas would have no dealings with him and went into voluntary banishment, refusing to return at the summons of Michael, who then appointed another abbot. For several years the saint wandered about, but he was eventually seized and sent back to his monastery where he was kept in strict confinement. He was consequently unable to obey the summons of the Pope, who wished to examine him as a witness on behalf of the Patriarch. In 867 Michael was killed, and his successor, the Emperor Basil, not only restored St Ignatius, but also wished to reinstate St Nicholas, who, however, excused himself on the plea of old age. He died amongst his monks, and was buried beside Theodore.

See the *Acta Sanctorum*, Feb., vol. i; but there is a great deal of biographical material contained in the Life of St Evaristus, which has been printed in the *Analecta Bollandiana*, vol. xli (1923), pp. 288–325.

ST REMBERT, OR RIMBERTUS, CONF.

ARCHBISHOP OF HAMBURG AND BREMEN

A.D. 888

He was born near Bruges, in Flanders, and became a monk in the neighbouring monastery of Turholt. St Anschar called him to his assistance in his missionary labours, and, in his last illness, recommended him as his successor, saying: "Rembert is more worthy to be archbishop than I am to be his deacon." After the death of Anschar in 865, Rembert was unanimously chosen Archbishop of Hamburg and Bremen, and to him was given the superintendence of all the churches of Sweden, Denmark, and Lower Germany. He also began the conversion of the Slavs and of the Vandals. He sold the sacred vessels to redeem captives from the Northmen, and gave the horse he was riding for the ransom of a maiden taken by the Slavs. He was most careful never to waste a moment which could be given to serious duties or his prayers, and never in all external occupations to forget the presence of God. He died on June 11, but is commemorated in the Roman Martyrology on February 4—the day he was chosen archbishop. His Life of St Anschar, considering the period at which it was written, is remarkable both for its accuracy and for its style. His letter to Walburge, first abbess of Nienheerse, is an eloquent exhortation to humility and virginity. The united sees of Hamburg and Bremen became the metropolitan church of North Germany until the reign of Charles V, when the cities turned Lutheran and the archbishop was expelled.

See the *Acta Sanctorum,* Feb., vol. i, pp. 564–571 ; G. Waitz has re-edited this Latin Life in the series *Scriptores Rerum Germanicarum* along with that of St Anschar, *B.H.L.*, n. 7258.

ST GILBERT OF SEMPRINGHAM, Abbot and Conf.

Founder of the Gilbertine Order

a.d. 1189

He was born at Sempringham in Lincolnshire, and, after a clerical education, was ordained priest by the Bishop of Lincoln. For some time he taught in a free school, but the advowson of the parsonages of Sempringham and Tirington being in the gift of his father, he was presented by him to the united livings in 1123. He gave all the revenues of them to the poor, reserving only a small sum for bare necessaries. By his care, his parishioners were led to great sanctity of life, and he drew up a rule for seven holy virgins who lived in strict enclosure in a house adjoining the wall of his parish church of St Andrew at Sempringham. He afterwards framed another rule for a community of men who desired to live under his direction : the latter was based upon the rule of the Canons Regular, but that given to his nuns upon that of St Benedict. In both cases, however, he added many particular constitutions adapted to present needs. Such was the origin of the Order of the Gilbertines, approbation of which he procured from Pope Eugenius III. At length he entered the Order himself, but resigned the direction of it some time before his death, when the loss of his sight rendered adequate supervision impossible. His diet was chiefly roots and pulse, and so abstemious was he that others wondered how life could be supported on such slender fare. He always had, at his table, a dish which he called " the plate of the Lord Jesus," into which he put all that was best of what was served up, and this was for the poor. He wore a hair shirt, took his short rest sitting, and spent a great part of the night in prayer. During the exile of St Thomas of Canterbury, he and other superiors of his Order were accused of having sent him assistance. The charge was untrue ; yet the saint chose to suffer imprisonment and to run the risk of the suppression of his Order rather than deny the accusation, lest he should seem to condemn what would have been good and just. He died at the age of one hundred and six.

Most of the materials for a biography of St Gilbert have been printed in the 1830 edition of Dugdale's *Monasticon*, vol. vi, part 2. See also *B.H.L.*, nn. 3524–3568. Much useful information regarding St Gilbert and his Order may be found in the work of an Anglican scholar, Miss Rose Graham, *St Gilbert of Sempringham and the Gilbertines*, 1901.

ST OBICIUS, OR OBITIUS, CONF.

c. A.D. 1200

He was a knight of Brescia in Italy. During a fight between that city and Cremona, a bridge collapsed under the concourse of the people and he was precipitated into the river Oglio. Upon being rescued and restored to animation, he related a vision he had had of hell. He afterwards led a very holy life and his tomb was honoured with miracles.

See *Acta Sanctorum*, Feb., vol. i, pp. 578–579.

BD. JOAN, JOANNA, OR JANE DE VALOIS, MATRON

QUEEN OF FRANCE

A.D. 1504

Blessed Joan was the daughter of King Louis XI and Charlotte of Savoy and was born in 1464. Her small stature and misshapen body rendered her an object of aversion to her father, who married her to his cousin Louis, Duke of Orleans, in 1476. She obtained her husband's life from her brother Charles VIII, who had determined to put him to death for rebellion. Yet nothing could conquer his dislike of her, though she bore all things with patience, making exercises of religion her chief occupation and comfort. When her husband came to the throne under the name of Louis XII, he desired an advantageous match with Anne, the heiress of Brittany and the late King's widow. He therefore alleged the nullity of his marriage with Joan, chiefly on the ground that she had been forced upon him by Louis XI, and he applied to Pope Alexander VI for commissaries to examine the matter. After consideration they declared the marriage void, and Jane herself made no opposition, but rejoiced to be at liberty and in a position better to serve God. She therefore meekly acquiesced, and the King, pleased at her submission, gave her the Duchy of Berri, besides Pontoise and other townships. She lived at Bourges, wearing only sackcloth, and devoted herself entirely to mortification, prayer, and to works of charity. With the help of her director, a holy Franciscan friar called Gabriel Maria, she instituted, in 1500, the Order of the nuns of the Annunciation of the Blessed Virgin, which was approved by four Popes. The nuns wear a black veil, a white cloak, a red scapular, and a brown habit : the superior is only called Ancelle, or servant, out of humility. St Jane herself took the habit in 1504, but died the following year.

See Maulde de la Clavière, *Jeanne de France*, 1883 ; de Flavigny, *Une Fille de France*, 1896 ; Rothon, *Le B. Gabriel Maria de l'Ordre de l'Annonciade*, 1913. The proceedings in the nullity suit which invalidated Bd. Joan's marriage have also been published *in extenso* by M. Maulde in *Procédures Politiques du règne de Louis XI*, 1885.

BD. THOMAS PLUMTREE

A.D. 1570

He appears to have been born in Lincolnshire and to have been a scholar of Corpus Christi, Oxford, taking his degree in 1546. He became rector of Stubton, but resigned his living on the change of religion under Queen Elizabeth. His next post as master of a school in Lincoln he also had to leave on account of his religion. He became chief chaplain to the insurgents in the Rising of the Two Earls, and in an old ballad he is described as " The Preacher of the Rebels." He said Mass in Durham Cathedral on December 4, 1569. When it was found impossible to maintain the Rising and the whole North was at the mercy of the Queen's troops, Plumtree tried, with others, to escape, but was captured and sent back to Durham Castle. He was specially singled out for punishment and condemned to death. His gibbet was erected in the market-place, and upon his arrival there he was offered his life as the price of apostasy, but replied that he had " no desire so to continue living in this world, as meantime to die to God." He died courageously and was buried on January 14—ten days after his death. Although February 4 is not the day of his death, his memory is commemorated on this day in the diocese of Hexham and Newcastle.

See B. Camm, *Lives of the English Martyrs*, vol. ii, pp. 111–186 ; Stanton, *Menology*, p. 3.

ST JOSEPH OF LEONESSA, CONF.

A.D. 1612

This saint was born in 1556 at Leonessa near Otricoli, and, at the age of eighteen, made his profession as a Capuchin friar in his native town, taking the name of Joseph, whereas he had previously been called Eufranio. He was humble, obedient, and mortified to a heroic degree, and in all his actions he ever strove to glorify God. Three days of the week he took no other sustenance but bread and water, and for long periods of the year he was content with the same meagre diet. His bed was a hard board, with the trunk of a vine for his pillow. Humiliations only caused him joy, and he regarded himself as the meanest of men. The sufferings of Christ were the favourite and most usual subject of his devotions. He generally preached with a crucifix in his hands, and the fire of his words kindled a flame in the hearts of his hearers and penitents. In 1587, he was sent by his superiors to Turkey to labour as a missioner among the Christians at Pera, a suburb of Constantinople. There he encouraged and served the Christian galley slaves with wonderful devotion, especially during a virulent pestilence in which he himself caught the infection, though he afterwards recovered. He converted many apostates, and, by preaching the faith to the Moslems, he rendered himself liable to the utmost severity of the Turkish law. He was twice imprisoned, and the second time he was condemned to a cruel death. He was hung on a gibbet by one hand which was pierced with a sharp hook at the end of a chain; and he was also suspended by one foot in the same way. However, after he had been thus tortured for many hours, he was released and his sentence commuted by the Sultan into banishment. Embarking for Italy, he landed in Venice and, after an absence of two years, arrived back at Leonessa, where he resumed his apostolic labours with extraordinary zeal. Towards the end of his life he suffered greatly from a painful cancer, for the removal of which he underwent two operations without the least groan or complaint, only repeating: "Holy Mary, pray for us miserable and afflicted sinners" and holding all the while a crucifix on which he kept his eyes fixed. When it was suggested, before the operation, that he should be bound, he pointed to the crucifix, saying: "This is the strongest band; this will hold me still better than any cords could do." The operation proving unsuccessful, the saint happily expired on February 4, 1612, at the age of fifty-eight.

See Giacinto da Belmonte, *Vita di S. Giuseppe di Leonessa*, 1896; Léon, *Auréole Séraphique*. Two letters of St Giuseppe's have been published in the *Miscellanea francescana*, vol. ix.

BD. JOHN DE BRITTO, MART.

A.D. 1693

It is stated that when John de Britto as a child fell grievously ill, his mother, a lady of noble family connected with the Court of Lisbon, invoked the aid of St Francis Xavier and dedicated her son to him. Be this as it may, John, though he was the favourite companion of the Infante Don Pedro, who eventually succeeded to the throne of Portugal, aspired only to wear the habit of the great missionary and to devote his life to the conversion of the infidel. Born March 1, 1647, he made application at the age of fifteen to be received into the Society of Jesus, and in spite of much opposition he accomplished his purpose. His success in his studies was so remarkable that great efforts were made after his ordination to keep him in Portugal, but grace triumphed, and in March, 1673, he set sail for India with sixteen of his fellow-Jesuits. After three years' preparation at Goa, the rest of his life, except for a brief interval, was spent amid incredible hardships and hindrances of all kinds in evangelising southern India. He was made superior of the Madura Mission and travelled most painfully on foot through all that vast region, only ten degrees north of the equator. Those who worked with him in their letters to Europe speak in glowing terms of his courage and devotion, of the extraordinary austerity of his life, and of the rich harvest of conversions which were the fruit of his labours. From the beginning he realised the wisdom of the method previously adopted by the missionary Father de Nobili, *viz.*, of living a life identical with that of the natives of the country, adopting their dress, abstaining from animal food, and respecting in all things lawful the ineradicable prejudices of caste. As we may learn on the unexceptionable testimony of Sir W. W. Hunter in his *Imperial Gazetteer of India* (vol. vi, pp. 245–253), "the early Jesuit missions are particularly interesting. Their priests and monks [*sic !*] became perfect Indians in all secular matters, dress, food, etc., and had equal success among all castes, high and low. In the south of the peninsula they brought the old Christian settlements of the Syrian rite into temporary communion with Rome and converted large sections of the native population throughout extensive districts." It is interesting to note also that he adds: "Schisms troubled the Church. The Portuguese King claimed, as against the Pope, to appoint the Archbishop of Goa; and the Dutch adventurers for a time persecuted the Catholics along the coast." And with regard to such missionaries as John de Britto, he remarks: "All that chivalry and enthusiastic piety could effect, they accomplished." To describe in detail the terrible odds against which de Britto had to contend would be impossible here, not the least handicap being the delicacy of his constitution which in the fevers and agues to which he was subject repeatedly brought him face to face with death. Politically also the country was in a terribly unsettled state, a condition which allowed the fanatical pagan priesthood to call into play at every turn the superstitions of the people. Many times Father de Britto and his native catechists were subjected to brutal violence. On one occasion in 1686, after preaching with extraordinary success in the Maravár country, he and a handful of devoted natives were seized, and upon their refusal to pay honour to the god Siva, were subjected for several days in succession to excruciating tortures. They were hung up by chains from trees, and at another time by means of a rope attached to an arm or foot and passing over a pulley, were dipped repeatedly in stagnant water, with other indescribable outrages. The Father's recovery was deemed miraculous, and not long after he was set at liberty he was summoned back to Lisbon. Great efforts were made by the King himself and by the Papal Nuncio to induce him to remain in Europe, but he pleaded so strongly that duty called him back to Madura that he was allowed to have his way. For three years more he returned to his mission to lead the same life of heroic self-sacrifice, and then, through the machinations of one of the repudiated wives of the Rajah's son, who on his conversion to the Christian faith had ceased to practise polygamy, he was arrested and eventually put to death at Rámuád by the Rajah's orders. Sir W. W. Hunter records: "One very touching epistle is written by De Britto from his prison the day before his execution. 'I await death,' he writes to the father superior, 'and I await it with impatience. It has always been the object of my prayers. It forms to-day the most precious reward of my labours and my sufferings.'" The next morning, February 4, 1693, in the presence of a vast crowd of spectators the sentence was read out that this teacher (*guru*) was sentenced to die because he had forbidden worship to be paid to the gods of the country and was preaching doctrines subversive of their religion. A few minutes were allowed him for private prayer and then his head was struck from his body. When the news reached Lisbon the King sent an equerry to his mother, Donna

Beatrix, who was still living, to invite her to attend a solemn service of thanksgiving. She obeyed and assisted at the function, not dressed in mourning, but arrayed in the most splendid attire which her wardrobe could provide. John de Britto was beatified in 1853.

No satisfactory Life seems to exist in English. That written by Father de Beauvais and translated in the Oratorian series is distressingly uncritical. The best source of information seems to be Père J. Bertrand's *La Mission du Maduré*, Paris, 1850, in the third volume of which will be found several of the Beato's letters. But the second edition of the Portuguese Life by his brother Fernando Pereira de Britto, *Historia do Nascimento, Vida e Martyrio do Beato João de Britto*, Lisbon, 1852, is also valuable, especially because it contains (pp. 273–287) a long letter written by his fellow-labourer Father Francis Laynez, S.J., a week after the martyrdom.

FEBRUARY 5

ST AGATHA, VIRG. AND MART.

A.D. 251

THE cities of Palermo and Catania in Sicily dispute the honour of her birth, but it is agreed that she received the crown of martyrdom at Catania during the persecution of Decius, in the third consulship of that ruler in A.D. 251. Her acts, which with many variations exist in both Latin and Greek, but which are of no historical value, state that she belonged to a rich and illustrious family and, having been consecrated to God from her earliest years, she triumphed over many assaults upon her purity. Quintianus, a man of consular dignity, thought he could carry out his evil designs upon Agatha by means of the Emperor's edict against the Christians. He therefore had her apprehended and brought before him. Seeing herself in the hands of her persecutors, she uttered this prayer : " Jesus Christ, Lord of all things ! Thou seest my heart, Thou knowest my desires. Do Thou alone possess all that I am. I am Thy sheep : make me worthy to overcome the devil." As she went, she prayed for courage and strength. Upon her arrival in his presence, Quintianus ordered her to be handed over to Aphrodisia, a most wicked woman who with her six daughters, all prostitutes, kept a house of ill-fame. In this dreadful place the saint suffered assaults and stratagems upon her honour more terrible to her than torture or death, but she stood firm. After a month Quintianus ordered her to be brought again before him and tried to frighten her with threats, but she remained undaunted and declared that to be a servant of Jesus Christ was to be truly at liberty. The judge, offended at her resolute answers, commanded her to be beaten and taken to prison. She entered it with joy, commending her future to God. The next day she underwent another examination and she asserted that Jesus Christ was her light and salvation. Quintianus then ordered her to be stretched on the rack—a torment generally accompanied by stripes, the tearing of the sides with iron hooks, and by burning with blazing torches. The governor, enraged at seeing her suffer all this with cheerfulness, ordered her breasts to be cruelly squeezed and then cut off. Afterwards he remanded her to prison, enjoining that neither food nor salves should be supplied to her. But God gave her comfort in prison where she had a vision of St Peter who filled her dungeon with a heavenly light and who consoled and healed her. Four days later, Quintianus caused her to be rolled naked over live coals mixed with broken potsherds. As she was carried back to prison, she prayed : " Lord, my Creator, Thou hast always protected me from the cradle : Thou hast taken me from the love of the world and given me patience to suffer. Receive now my soul." After saying these words, she breathed out her life. Her name is inserted in the canon of the Mass, it occurs in the calendar of Carthage about the year 530, and in all the Latin and Greek Martyrologies.

It was the perfect purity of her intentions which sanctified all St Agatha's sufferings and made her sacrifice complete. If we have her dispositions, the least act we perform, the smallest cross we bear becomes a great holocaust. We often have something to suffer—it may be some bodily pain or some mental trouble, often a disappointment or merely a humbling rebuke. If we bear these trials with patience only when others are watching, or if, whilst bearing great ordeals with fortitude, we sink under petty worries and become fretful and impatient, then we certainly have not attained to purity of intention, nor are we yet dead to self. We profess to be ready to die for Christ, and yet we cannot bear the least cross or mortification. How pleasing to God is a soul which suffers in silence, which shuns honours, which embraces humiliations, and which seeks no comfort or reward but from God ! This purity of heart, this love of being hid in God, is the perfection of sacrifice and the complete victory over self-love : it says to Christ, with St Agatha : " Do Thou alone possess all that I am."

There is good evidence of the early cultus of St Agatha. Her name occurs on February 5 in the so-called *Hieronymianum*, and her praises were sung by Venantius Fortunatus (*Carmina*, viii, 4), but we can affirm nothing with confidence concerning her history. She is depicted in the procession of the saints at St Apollinare Nuovo at Ravenna. As an attribute in art her breasts, which were cut off, are often shown on a dish. These in the Middle Ages were often mistaken for loaves, and from this a practice seems to have arisen of blessing bread on St Agatha's feast which is brought on a dish to the altar. As in Sicily she was credited with the power of arresting the eruptions of Mount Etna, so she is invoked against any outbreak of fire. Whether because warning of a fire was given by a bell, or because the molten metal in the casting of a bell resembles a stream of lava, the guilds of bell-founders took St Agatha for their patroness. See Künstle, *Ikonographie der Heiligen* (1926), pp. 37–39.

ST AVITUS, Bp. of Vienne, Conf.

c. A.D. 519

St Alcimus Ecdicius Avitus belonged to a Roman senatorial family, but was born in Auvergne. His father Isychius was chosen Bishop of Vienne upon the death of St Mammertus and was succeeded by Avitus in 490. Ennodius, in his Life of St Epiphanius of Pavia, says of Avitus that he was a storehouse of learning, and adds that when the Burgundians had crossed the Alps and carried home many captives out of Liguria, this holy prelate ransomed a great number. Clovis, King of France, whilst yet a pagan, and Gondebald, King of Burgundy, though an Arian, held him in great veneration. The latter, for fear of giving offence to his subjects, durst not embrace the Catholic faith, yet he gave clear evidence that he was convinced of the truth by St Avitus, who in a public conference, held in his presence at Lyons, reduced the Arian bishops to silence. After Gondebald's death in 516, his son and successor, Sigismund, was brought over to the Christian faith by St Avitus. In 517 the saint presided over the famous council of Epaon, in which forty canons of discipline were framed. When King Sigismund had stained his hands with the blood of his son Sigeric, on a false charge brought against him by a stepmother, St Avitus inspired him with such horror of his crime that he rebuilt the abbey of Agaunum or St Maurice, became a monk, and died a saint. Most of the works of Avitus are lost, but we have five poems forming a series to which he himself gives the title *De spiritalis Historiæ Gestis*, and another on virginity, dedicated to his sister Fuscina and other nuns. There are seventy-eight epistles, two complete homilies, one on the Rogation Days, together with fragments of twenty-five other homilies. He died in 525 and was buried in the collegiate church of our Lady at Vienne. Ennodius and other writers of the age extol his learning, his great charity to the poor, and his many other virtues.

See Duchesne, *Fastes Episcopaux*, vol. i, pp. 153–155 and 185–187; *Dictionnaire de Théologie*, vol. i, pp. 2639–2644, and especially U. Chevalier, *Œuvres complètes de Saint Avit*, Lyons, 1890. There is a short Latin Life published in the Bollandist Catalogue of Brussels Hagiograph. MSS., i, 57–63. *B.H.L.*, 879–883.

ST INGENUINUS OR GENUINUS, BP.

BISHOP OF SEBEN AND BRIXEN

c. A.D. 605

He was bishop first of Seben and afterwards of Brixen in the Tyrol, the see having been transferred. It is recorded that when the French King Childebert came to Italy in 590 with a large army and destroyed and razed a number of cities and fortresses, Ferruge Castrum was spared through the intercession of Ingenuinus, and the citizens were let off with a poll-tax. Ingenuinus was one of the signatory bishops who took part, in connexion with the matter of the *Tria Capitula*, in the heretical pseudo-council of Maranum, but if he was, for a time, led astray, he certainly returned to the full Catholic faith, for which he was afterwards sent into exile by the Lombard King Autharius who was an Arian. St Ingenuinus would appear to have died in exile, but his body was brought back to Italy and eventually buried at Brixen.

See *Acta Sanctorum*, Feb., vol. i; *Dict. of Christ. Biog.*, iii, p. 240. *Cf.* Hauck, *Kirchengeschichte Deutschlands*, ii, p. 428, n. 10.

ST BERTULPHUS, BERTOUL, OR BERTON, ABBOT

A.D. 705

St Bertulphus was born in Pannonia in Germany, of pagan parents, but while still young he migrated to Flanders. There he found himself in a Christian atmosphere, and was so favourably impressed by what he saw and heard that he sought instruction, was baptised, and, later on, was ordained priest. He became acquainted with the pious Count Wambert and his wife Homburga, and so close a friendship sprang up between them that the Count gradually made him steward over everything he possessed. Bertulphus administered his office wisely and faithfully, improving his lord's property whilst not forgetting to give alms to the poor. Envious tongues accused him of wastefulness and extravagance, but Wambert gave no credence to the tales, having ample proof of his steward's fidelity, and all endeavours to entrap him failed ignominiously. When Wambert and Homburga decided to make a pilgrimage to Rome, the saint accompanied them. It was told that, after a tiring day on the journey, probably when they had been crossing Alpine passes, the very servants pleaded that they were too exhausted to watch over the horses by night. St Bertulphus undertook to take the animals out to pasture and to return them all safely in the morning. This he did, although a violent storm arose, as often happens in the mountains, and Wambert was very anxious about his steward, who, however, had been protected—miraculously it was averred—and was found reading peacefully, quite unaffected by the rain and the wind. Count Wambert, from henceforth, treated him as a son and made him heir to his estates at Renty. When Wambert and his wife died on the return journey from a second pilgrimage to Rome, St Bertulphus went to fetch the bodies and brought them home where he buried them in one of the four churches the good count had built. The saint then retired into a monastery which he founded at Renty in connexion with one of the churches, and there he remained until his death. His bones were translated first from Renty to Boulogne in 898 and then in 955 to Ghent, but the costly shrine containing his relics was destroyed by the Huguenots in 1578.

See Ghesquière, *Acta Sanctorum Belgii*, vol. v, pp. 453-489.

SS INDRACTUS, DOMINICA, AND THEIR COMPANIONS

MARTYRS

c. A.D. 710

Indractus was an Irish saint—some say a King or a King's son—who, we are told, came to England on his way to Rome or on his way back and was treacherously killed by pagan Saxons, together with his sister Dominica or Drusa and seven or nine companions. Their bodies, buried in Glastonbury Abbey, were held in great veneration. Tradition connects their names with several places in Cornwall and Somerset, but no great reliance can be placed on any of the stories told of them. One picturesque legend relates that their murderers hid their bodies, but that the place of their burial was indicated by a shaft of light which was seen by Ina, King of the West Saxons, as he wandered out of his palace, fevered and sleepless, one dark night.

See the *Acta Sanctorum*, Feb., vol. i, and Gould and Fisher, *Lives of the British Saints*, vol. iii, pp. 318-320.

ST VODALUS (VOEL)

c. A.D. 720

He was a Scot or Irishman who crossed the sea from Scotland to preach the Gospel in Gaul and who wandered about teaching until he reached Soissons. There he was cordially received by Adalgard, abbess of the great convent of Mary, the Mother of God, and he settled in a small cottage outside the gate, living a life of poverty and holiness. The further history of this saint is mainly apocryphal. It is related that Adalgard once reproached him with not returning a silver dish which she had sent him with food. Instead of telling her that he had passed on the food to a beggar who had stolen the dish, Vodalus meekly took the blame and begged her pardon. Then, quietly withdrawing from Soissons, he determined to return to Scotland. He caught fever on the way and, by the time he took ship, he was nearly dead with fever and hunger. Terrible storms were encountered until the captain, surmising that they might be a judgement on him for neglecting the saint, sent the sailors to look after him and the weather improved. He was cured by an angel who told him to return to Soissons and announced that he would be given special powers to heal fevers and to avert fires. He obeyed and lived and died at Soissons where he was greatly venerated.

See *Acta Sanctorum*, Feb., vol. i.

ST ADELAIDE, OR ADELHEIDE, VIRG. ABBESS

A.D. 1015

She was the daughter of Megengose, Count of Guelders, and ruled over the nunnery of Bellich on the Rhine, near Bonn, but died in 1015 as abbess of Our Lady's in Cologne, both convents having been founded by her father and both being under her rule at the time of her death. Her festival, with an octave, is kept at Bellich, where the nunnery she instituted under the Benedictine rule was subsequently converted into a church of canonesses. She used to make it a great point that her nuns should know Latin so that they might follow the choir offices. She showed great prudence, notably in the way in which she provided for the poor during a severe famine. Heribert, Archbishop of Cologne, had the greatest respect for her and consulted her in all his difficulties.

See *Acta Sanctorum*, Feb., vol. i, 721–727, where her Life by Bertrade, a nun and her contemporary, is printed. *Cf. Dictionnaire d'Histoire*, etc., i, 517.

THE MARTYRS OF JAPAN

A.D. 1597

St Francis Xavier planted Christianity in Japan where he arrived in 1549. He himself converted and baptised a considerable number and eventually whole provinces received the faith. The Kings of Arima, Bungo, and Omura sent a solemn embassy of obedience to Pope Gregory XIII in 1582, and by 1587 there were, in Japan, over two hundred thousand Christians. In 1588, the haughty Emperor Cambacundono, having arrogated to himself the honours of a deity, ordered that all Jesuits should leave his dominions within six months; some obeyed, but many remained behind in disguise. In 1592 the persecution was renewed and several Japanese converts received the crown of martyrdom. The Emperor Tagcosama,* one of the proudest and most vicious of men, was roused to fury by the insinuations of certain European traders that the object of the missionaries was to facilitate the conquest of Japan by the Portuguese or Spaniards, and three Jesuits and six Franciscans were crucified on a hill near Nagasaki in 1597. Several of the latter contingent were Spaniards, the rest natives, and they had at their head Father Peter Baptist, commissary of his Order, a native of Avila in Spain. One of the Jesuits was Paul Michi, a noble Japanese and an eminent preacher: the other two, John Gotto and James Kisai, were admitted into the Order shortly before they suffered. Several Japanese converts suffered with them. The martyrs numbered twenty-six, including three boys, two of them aged fifteen and the third aged twelve, who used to serve the friars at Mass. Twenty-four of the martyrs, after part of their left ears had been cut off, were led through various towns, their cheeks stained with blood, as a terror to others. Upon their arrival at the place of execution near Nagasaki, they were allowed to make their confession to two Jesuits, and, after being fastened to crosses by cords and chains about their arms and legs and with an iron collar round their necks, they were raised into the air, the foot of each cross falling into a hole in the ground prepared for it. The crosses were planted in a row, about four feet apart, and each martyr had an executioner near him with a spear ready to pierce his side—according to the Japanese method of crucifixion. As soon as all the crosses had been planted, the executioners raised their lances at a given signal, and the martyrs were killed almost at the same instant. Their blood and garments were treasured by their fellow-Christians and miracles were ascribed to them. These twenty six witnesses to the faith were beatified by Pope Urban VIII in 1627 and canonised in 1862 by Pius IX.

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* As to the misunderstanding involved in these names see below.

While the heroism of the children on this occasion and in other similar tragedies at a later period must fill us with admiration, it should be remembered that it was the customary Japanese practice to involve the whole family in the condemnation of the head of the household. As a modern historian of Japan (Captain Brinkley) has pointed out, " comprehensive punishment had long been counted one of the administrator's most effective weapons." An extraordinary ruthlessness, he adds, was part of the cherished traditions of the race. " When, in consequence of falling under suspicion of treason, Hidetsugu, the Taikō's adopted son, was ordered to commit suicide, his wife, his concubine, and his children were all put to death without mercy by order of the Taikō. The Tokugawa chief, Iyeyasu, showed similar inclemency. After he had effected the final conquest of the Osaka party, he put to death all the relatives and surviving supporters of its leader."

The story of the Catholic missions in Japan during the sixteenth and seventeenth centuries has been often told, notably by L. Pagès, Father Charlevoix, Piolet, Delplace, Père Léon, and other French writers. The little book of C. M. Caddell, *The Cross in Japan*, appeared in a new edition in 1904. A more up-to-date narrative is that of M. Steichen, *The Christian Daimyōs*, Tokyo, 1903. In this last the reader will find the means of rectifying the Japanese designations which have been left in the foregoing account as they were originally printed in the pages of Alban Butler. They afford an interesting illustration of the misunderstandings into which the most conscientious chronicler is apt to be betrayed when he is dealing with matters which, owing to their remoteness in time or space, are only imperfectly comprehended. The potentate " Cambacundono," as the name is printed above, and he who is referred to as " Tagcosama," are in reality one and the same person, and the statement that he was " Emperor " of Japan is a pure misconception. In the histories now written by Europeans who have had the opportunity of studying the native chronicles, this personage, who was beyond doubt in practice the ruler of the country from 1583 to 1598, is generally referred to as Hideyoshi. All that he did during his years of power professed to be undertaken under commission from the Emperor, his relations with whom corresponded in a measure with those of the " Master of the Palace " towards the later Merovingian sovereigns. In 1585 Hideyoshi received from the Emperor the title of Kwampaku, and in 1592 he abdicated this dignity and assumed that of Taikō. Hence we hear of him in the missionaries' letters in the former period as " Cambacundono," and in the latter as " Tago-sama." His real power corresponded to that of Shōgun—the Portuguese fathers wrote the word Xoguno—though Hideyoshi does not seem to have been formally so designated in his lifetime.

FEBRUARY 6

ST TITUS

Disciple of St Paul, Bp. and Conf.

ST TITUS is commemorated in the Roman Martyrology on January 4, on which day it was believed that he went to his reward. As this day coincided with the Octave of the Holy Innocents in the Christmas cycle, no special feast was at first kept in his honour in the Western Church, and it was only in the time of Pope Pius IX that a Mass and Office were assigned to him on February 6. Butler's account of the Life of St Titus is accordingly given on January 4, and will be found on p. 58 in the first volume of the present work.

ST DOROTHEA, or DOROTHY, Virg. and Mart.

c. A.D. 303

St Aldhelm, quoting from her acts—which, however, are mostly apocryphal—says that Fabricius, the governor of Cæsarea in Cappadocia, inflicted on her the most cruel torments because she refused to marry or to worship idols and that she converted two apostate women sent to seduce her. He also gives the well-known story from which the saint derives the apples and roses which are her attributes in art. It relates that, as she was being led to execution, a young lawyer called Theophilus jeered at her and asked her to send him fruits from the garden to which she was going. She promised that she would. At the place of execution, she knelt and prayed, and suddenly there appeared an angel with a basket containing three apples and three roses which she sent to Theophilus, telling him she would await him in the garden from whence they came. When Theophilus tasted the fruit he became a Christian and subsequently gave up his life as a martyr. St Dorothy most probably must have suffered under Diocletian, and her body is believed to repose in the church which bears her name in Rome. Rufinus mentions another holy virgin whom he calls Dorothy, a rich lady of Alexandria, who suffered torments and voluntary banishment to preserve her faith and honour against the unbridled lust of the Emperor Maximinus, but this story is possibly due to confusion with that of the celebrated St Catherine of Alexandria.

The legendary fruits and flowers of St Dorothea may well remind us of the benefits we receive from the merits and intercession of the saints. Time after time, from the martyrdom of St Stephen onward, we find the martyrs praying for their persecutors and executioners and time after time we find that these have been converted. We ought to be far more grateful than we are to the blessed saints for the example of their lives, for their intercession in our behalf, and for the superabundance of their merits which, as we are encouraged to believe, are freely bestowed to make good our miserable shortcomings. Let us then make better use than we do of our great privileges in the Communion of Saints.

See *Acta Sanctorum*, Feb., vol. i ; *B.H.L.*, nn. 2321–2325 ; Künstle, *Ikonographie*, pp. 189–190.

ST MEL, BP. OF ARDAGH, AND SS MELCHUS, MUNIS AND RIOCH, BPS.

A.D. 488

The records we have of these saints are conflicting, and contain so much that is obviously legendary that it is hard to arrive at actual facts. They are said to have been the sons of Conis and of Darerca, the sister of St Patrick, whom they accompanied to Ireland and whom they helped in his attempts to evangelise that country. Some of the accounts omit the name of Melchus and several commentators have thought that his name was a mistaken interpolation—especially as both he and St Mel are generally described as Bishops of Ardagh. On the other hand, in the Life of St Brigid, the two brothers are stated to have had no fixed sees—which might fit in with their being missionaries. St Patrick himself built the church at Ardagh and to this he appointed his nephew Mel. Acting upon the apostolic precept, he supported himself by working with his hands, and what he gained beyond bare necessaries he gave to the poor. For some time he lived with his aunt Lupita, but slanderous tongues spread serious accusations against them, and St Patrick himself came to investigate their conduct. Mel was ploughing when he arrived, but he cleared himself of the charge by miraculously picking up a live fish from the ground as if from a net, and Lupita established her innocence by carrying glowing coals without burning herself or her clothing. St Patrick was satisfied, but he told his nephew in future to do his fishing in the water and his ploughing on the land, and he moreover enjoined them to avoid scandal by separating and living and praying far apart. St Mel is reported to have written the Life of St Patrick, but, as he died first, that is scarcely possible. If Melchus was also Bishop of Ardagh, he must have succeeded Mel. Of St Munis we are told that he was sent on a mission to Rome, and that on his return he asked St Patrick to assign him some place where he could live an interior life, undisturbed by the world. St Patrick said he could choose between the hill and the valley, but that he would gain more souls in the valley, because the beautiful view from the hill would distract him more. Munis replied that it would not be the hill or the valley that would distract him, but the lake with the royal castle overhanging it—on account of the visitors who would intrude upon his solitude. St Patrick thought the difficulty could easily be overcome and betook himself to prayer. The following morning, the lake and the castle had disappeared, having been moved far away during the night. St Munis was afterwards Bishop of Fordnuidh and his brother Rioch abbot and Bishop of the island of Innisboffin.

See the *Acta Sanctorum*, Feb., vol. i; Gould and Fisher, *Lives of the British Saints*, vol. iii, 461–463; *The Tripartite Life of St Patrick*, ed. Stokes, i, pp. 87–89; O'Hanlon, *Lives of the Irish Saints*, vol. ii.

ST VEDAST, OR VAAST, BP. OF ARRAS, CONF.

A.D. 539

St Vedast was very young when he left his own province, which seems to have been in the west of France. His aim was to live and pray concealed from the world in the diocese of Toul, but there he came under the notice of the bishop, who, recognising his great qualities, promoted him to the priesthood. When Clovis I, King of France, returning from his victory over the Alemanni, was hastening to Rheims to be baptised, he asked at Toul for some priest to accompany him on his journey and to prepare him for that holy sacrament. Vedast was presented to the monarch for that purpose. His biographers tell how, as they were about to cross the Aisne, a blind beggar on the bridge besought the saint to restore his sight. St Vedast prayed and made the sign of the cross on his eyes and immediately the power of vision was given back to him. This miracle confirmed the King in the faith and converted several of the courtiers. St Vedast assisted St Remigius (St Rémi) in instructing the Franks until that prelate consecrated him Bishop of Arras that he might re-establish the faith where it had died out. As he was entering the city in 499, he restored sight to a blind man and cured one who was lame. These miracles disposed the hearts of many unbelievers to accept the Gospel, which had suffered much from the inroads of the northern marauders. Vedast could find no traces of Christianity except the ruins of a church where, within the memory of certain old people, the Christians had formerly worshipped. Sorely afflicted by this desolation, he made it his most earnest supplication that God would restore His worship in that country. A national faith is so great a blessing that we seldom find it granted to those who, imitating the ingratitude of the Jews of old, have drawn upon themselves the like chastisement. St Vedast found the people boorish and obstinate, but he persevered, and in the end, we are told, he succeeded in restoring throughout the land the faith and maxims of Christ. St Remigius also committed the diocese of Cambrai to his care and the two sees remained long united. St Vedast laboured nearly forty years, and left his church, at his death, in a flourishing condition. He is said to have been formerly honoured in England under the name of St Foster.

There are two ancient Lives of St Vedast, one seemingly by St Jonas of Bobbio, the other by Alcuin. Both will be found in the *Acta Sanctorum*, Feb., vol. i, and in the M.G.H., *Scriptores Rerum Merov.*, iii. See also *B.H.L.*, nn. 8501–8519 ; L. Van der Essen, *Saints Mérovingiens*, 1907 ; and W. S. Simpson, *Life and Legend of St Vedast*, 1896. Two English medieval churches were dedicated to St Vedast, one of which is in London in " Foster" Lane.

ST AMANDUS, Bp. and Conf.

A.D. 676

This great missionary was born near Nantes, of pious parents who owned large estates. At the age of twenty, he retired into a small monastery in the island of Yeu near that of Rhé. He had not been there more than a year when his father discovered him and tried to persuade him to return home. When he threatened to disinherit him, the saint cheerfully replied : " Christ is my only inheritance." St Amandus afterward went to Tours and a year later to Bourges, where he lived fifteen years under the direction of St Austregisilus, the bishop, in a cell near the cathedral. His clothing was a single smock of sackcloth and his food barley-bread and water. After a pilgrimage to Rome, he returned to France and was there consecrated bishop in 628 without any fixed see, receiving a general commission to teach the faith to the heathen. He preached the

Gospel in Flanders and among the Slavs in Carinthia. He reproved King Dagobert for his scandalous crimes, and, being banished by him, went to preach to the pagans of Gascony and Navarre. Dagobert soon recalled him, threw himself at the saint's feet begging his forgiveness, and asked him to baptise his new-born son St Sigebert, afterwards King. The idolatrous people about Ghent were so ferociously hostile that no preacher durst venture amongst them. This moved Amandus to choose that mission—in the course of which he was often beaten and sometimes thrown into a river. He persevered, however, in his efforts, although for a long time he saw no fruit, supporting himself meanwhile by manual labour. The miracle of his raising a dead man to life at last opened the eyes of the people. In the end they came in crowds to receive baptism and destroyed with their own hands the temples of the pagan gods. In 633 Amandus, after having built several churches, founded two great monasteries in Ghent, both under the patronage of St Peter : one was named Blandinburg from the hill on which it stood, and the other received the name of St Bavo from the benefactor who gave his estate for its foundation. This became the cathedral in 1559 when the city became a bishop's see. Besides many pious foundations in France and Flanders, he built at a distance of nine miles from Tournay the great abbey called Elnon which afterwards, together with the town and its mineral baths, received the name of St Amand. It is said, though the fact is very doubtful, that in 649 he was chosen Bishop of Maestricht, but that three years later he resigned that see to St Remaclus and returned to his missions, which he always had most at heart. He continued his labours among the heathen until the age of eighty-six, when, broken with infirmities, he retired to Elnon. There he governed as abbot for four years, spending his time in preparing for the happy death which came to him at last in 675.

That St Amandus was one of the most imposing figures of the Merovingian epoch is disputed by no serious historian. Prof. Hauck in his *Kirchengeschichte Deutschlands* (i, ch. 5) bears cordial testimony to the impression which the Saint made upon his generation. At the same time we have no very reliable materials for the details of his life. Bruno Krusch in M.G.H. *Scriptores Rerum Merovingicarum*, vol. v, pp. 395–485, has printed *inter alia* the *Vita Amandi*, which is attributed by some (*e.g.*, by L. Van der Essen, *Saints Mérovingiens*, pp. 336–349) to his disciple Baudemundus, but Krusch rejects this attribution very positively and maintains that the *Vita* cannot have been written earlier than the second half of the eighth century. On the other hand, the " Testamentum " of St Amandus, a document in which he expresses his unalterable will that his remains should rest at Elnon and lays a curse upon anyone who should move them thence, is unquestionably genuine. *B.H.L.*, nn. 332–348.

ST GUARINUS, Bp. and Card.

A.D. 1159

He was born at Bologna, of pious parents, and, even as a child, he gave himself to fasting and prayer and took no pleasure in boyish pursuits and amusements. Against the wishes of his father, who desired an heir, he decided to become a priest and was accordingly ordained. Grieved at the lack of austerity of his associates, he withdrew himself more and more from their company, spending long hours in prayer and retiring into solitary places where he poured forth earnest prayers that he might attain to perfection. He was led to join the Augustinian canons of the Holy Cross at Mortaria, and there he advanced yet further in the paths of holiness. He made it a regular practice to meditate daily upon death. His superiors transferred him to the church of St Frigdianus, where he was received with great veneration by his fellow-canons on account of his extraordinary sanctity and humility. Several years later, he returned to Mortaria where he made some stay. There occurred at that time a vacancy amongst the papal bishops and, owing to the great reputation of Guarinus, he was elected to fill it. He was so convinced of his unworthiness that he climbed out through a window and hid until someone else had been chosen in his stead, when he quietly returned to live the life of an ordinary monk. His fame, however, afterwards reached Pope Lucius II, himself a native of Bologna, and he sent for the saint who excused himself on the plea that he lacked the experience and virtues requisite, adding that after living forty years in a monastery he feared to return to the world. The Pope insisted, and he accordingly went to Rome where he was consecrated to the see of Praeneste (Palestrina), which carried with it the dignity of cardinal. The Holy Father gave him costly gifts and equipment to use in connexion with his new office, but he sold them all and gave the proceeds to the poor—to the amazement and edification of the whole city. He took up his abode near his titular church, spending much of his time in fasting and prayer. At last, when he was very old, and he felt that death which he had long desired was approaching, he called his clergy round him and addressed to them his final spiritual admonitions. All night long, as the aged saint lay on his bed rapt in heavenly contemplation, the watchers noticed that the sky outside was filled with a light so vivid that it seemed like day. Then, in the early hours of the morning, he quietly passed to his rest.

See the *Acta Sanctorum*, Feb., vol. i ; *B.H.L.*, nn. 8815–8816.

BD. RAYMOND A FITERO, Abbot and Conf.

A.D. 1163

It was at the end of 1157, or at the beginning of 1158, when King Sancho of Castile was in residence with the Court in his capital, Toledo, that there came alarming reports of an impending attack by the Moors upon the outpost of Calatrava. The Templars, who occupied the fortress, entreated the King to take over the castle and town, as they were too few in number to defend it, nor could they get sufficient help. Now there happened to be staying in Toledo just then a certain Raymond, Abbot of Fitero, and with him a monk called Didacus Velasquez, who had formerly been a knight well trained in arms and who had been educated with King Sancho. Velasquez urged the abbot to get the King to give him Calatrava, and Raymond, though at first unwilling, eventually petitioned Sancho to let him take over this outpost. The ministers declared it would be folly, but the King, believing it to be God's will, presented the town and castle to the abbot and to his abbey. Raymond then went to the Archbishop of Toledo who promised to lend him all the assistance he could. Treating the cause as a holy crusade he proclaimed a plenary indulgence which could be gained by all who came to the assistance of Calatrava. The city was so greatly moved that those who could not go in person sent men or horses or money, and Raymond rode forth to Calatrava at the head of an army computed by an eyewitness to have numbered as many as 20,000. The Moslems did not attack Calatrava after all, but out of the most promising of these recruits Raymond formed a new military Order under religious rule, who took the offensive and waged war successfully against the infidels. In this way Blessed Raymond founded the military Order of the Knights of Calatrava, which did great deeds in its day and to which special privileges were granted.

See *Acta Sanctorum* under Feb. 1 ; *Catholic Encyclopædia,* s.v. " Calatrava " ; Florez, *España Sagrada,* vol. l, pp. 37–48.

ST HILDEGUND, Widow

A.D. 1183

The parents of St Hildegund were Count Hermann of Lidtberg and the noble Countess Hedwig who, on losing her husband, retired with her third daughter, Gertrude, into the Præmonstratensian convent of Dunwald. The example of her mother was followed by Hildegund when her husband, Count Lothair, and one of her sons had died and the other, Hermann, had entered a monastery. In the year 1178, after undertaking a pilgrimage to Rome to visit the tombs of the apostles, she made over all her possessions to Christ our Lord, and with the consent and help of her son Hermann, started to convert her castle of Meer (near Cologne) into a convent. She was somewhat delayed in executing her purpose, because her sister Elizabeth, withdrawing her consent to a first division of their inheritance, demanded a fresh settlement. After this had been arranged, the sister having been given even more than was adjudicated to her under the new terms, Hildegund and her daughter Hedwig assumed the Præmonstratensian habit and entered their new foundation of which the saint became prioress. The number of inmates increasing rapidly, she removed the convent to a more convenient site, where it grew and flourished exceedingly and was filled with holy women who maintained an unbroken stream of prayer and praise day and night. The prioress herself outshone all her daughters in piety and zeal. She was much assisted in temporal matters by her brother-in-law, Theodoric of Aare. Archbishop Reinold and his successor Philip showed special favour to the house which, in the words of its charter, had been converted from being a fort for military exercises into a college for holy virgins. St Hildegund's son Hermann was also beatified, and a portrait of him, standing at his mother's right hand, hung formerly in the convent church.

See the *Acta Sanctorum*, Feb., vol. i; Dunbar, *Dictionary of Saintly Women*, vol. i.

BD. ANGELUS DE FURCIO, CONF.

A.D. 1327

He was a native of Furcio in the Abruzzi. His parents, who were for many years childless, vowed that if a boy were granted them, they would dedicate him to God. They had a vision of St Michael and St Augustine, who promised them a son who should follow the rule of St Augustine. When the child was born he was called Angelus, and as soon as he had been weaned his mother took him to her brother, the abbot of Cornaclano, to be brought up by him. From babyhood he lived the life of a little monk and despised not only the games of a child, but even such modest relaxations as were allowed to the religious. He loved prayer and studies and was admitted to minor orders at the age of eighteen. His uncle dying, he returned home, where attempts were made by various people to arrange a marriage for him. His father would only say: "If it be God's will and if it pleases my son," but when he was on his death-bed he related to Angelus the vision he had had before his birth. The young man was horrified to find that he had unwittingly contemplated frustrating God's purpose for him, and, as soon as he had settled the affairs of his widowed mother and younger brothers and sisters, he left them to enter the Augustinian monastery of Vastus Aimonis. There he made such progress in piety and learning that he was sent to study in Paris—then the great centre of erudition—and one of the most eminent doctors, Ægidius Romanus, took him to live in his own house. He stayed five years in Paris, passing through the various stages of philosophical and theological learning, until he received his licentiate. Then he returned to Italy and presented himself to the General Prior of his Order at Naples. Very soon the prior, recognising his merits and scholarship, appointed him professor of theology in their Neapolitan college, and he gathered round him a great band of eager students. Later he became Provincial and was offered a bishopric, which, however, he declined to accept. He died and was buried in Naples where he was greatly venerated.

See *Acta Sanctorum*, Feb., vol. i; Ossinger, *Bibliotheca Augustiniana*, pp. 375–376; *B.H.L.*, n. 461.

FEBRUARY 7

ST ROMUALD, Abbot and Conf.

Founder of the Order of Camaldolese Hermits

A.D. 1027

ST ROMUALD, of the family of the Onesti, Dukes of Ravenna, was probably born about the year 951. The statement of his biographer, St Peter Damian, that he lived to the age of 120 years is now universally rejected. Though he grew up a worldly youth and a slave to his passions, yet he occasionally experienced aspirations after higher ideals. His father, whose name was Sergius, had agreed to decide by duel a dispute he had with a relation over some property, and Romuald was an unwilling spectator of the encounter, his father having threatened to disinherit him if he were not present. Sergius slew his adversary and Romuald, horrorstricken, felt obliged to expiate the crime and his own participation in it by a severe penance of forty days in the neighbouring Benedictine monastery of Classe. He performed great austerities and prayed and wept almost without intermission, becoming daily more and more penetrated by the fear and love of God. The good example he saw, and the conversation of a pious lay-brother who waited upon him, eventually made so deep an impression on him that he petitioned in full chapter to be admitted as a penitent and clothed with the religious habit. After some demurs caused by apprehension of the resentment of his father, whose next heir he was, his request was granted. In this house he passed three years in such fervour and austerity that his observance became a standing reproach to certain lax and unfaithful monks, who were yet more exasperated when he reproved their conduct. They went so far as to plot against his life, and, with the abbot's consent, he left the monastery and, retiring to the neighbourhood of Venice, placed himself under the direction of a holy hermit named Marinus, the fame of whose virtues had reached him at Classe. Under him Romuald made great advance in the way of perfection. At that period, the Doge of Venice was Peter Orseolo,* who had been raised to that dignity two years before by a faction which had assassinated his predecessor Peter Candiano—in which conspiracy he is said by some to have been an accomplice, though this is denied by the best Venetian historians. However this may be, the murder paved the way to a position of eminence which the prickings of his conscience would not allow him to enjoy in peace. He is said to have consulted first St Guarinus of Catalonia and then St Marinus and St Romuald as to what he must do to be saved, and they all recommended that he should enter the monastic life. Peter Orseolo agreed and, under pretence of joining his family at their villa where he had ordered a great entertainment, he set out privately for the monastery of St Guarino at Cuxa in Rousillon, where Orseolo made his profession. Marinus and Romuald, leaving him there, retired into a neighbouring desert to lead the life of hermits. Many soon flocked out to join them, and, with Romuald as their superior, they combined vigorous fasts, solitude, and continual prayer with hard manual work. Orseolo, it is said, after a time came thither also, and ended his life amongst them, dying a saintly death.

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* See vol. i of this edition, p. 134.

Romuald, in the beginning of his conversion and retreat from the world, had been molested by grievous temptations of the Devil, but five years of interior conflicts wrought in him great purity of heart and prepared him for extraordinary heavenly communications. On returning to Italy this spiritual joy was increased by the conversion of Count Oliver or Oliban, who, from being a dissipated worldling, became a sincere penitent and embraced the order of St Benedict, bringing great treasure with him to Monte Cassino. The example of St Romuald also had such an influence on Sergius, his father, that, to atone for his past sins, he entered the monastery of St Severus near Ravenna. After a time he was tempted to return to the world, whereupon his son determined to go to him to dissuade him from that infirmity of purpose. The people of the country, however, were so loth to let the saint depart that some of them actually plotted to take his life rather than be deprived of what they regarded, living or dead, as the greatest of treasures. In the end Romuald had to feign madness in order to get away. He succeeded in inducing his father to give up the idea of leaving the monastery, in which he eventually died. Romuald then retired into the marsh of Classe and lived in solitude, where he was greatly tried by melancholy and other temptations of the Devil, but he always overcame them by prayer. The monks of Classe chose him for their superior, but he refused to accept the charge, even though the Emperor Otto III came to his cell to persuade him. It was not till a synod of bishops threatened to excommunicate him if he persisted in his refusal that he at last submitted. The saint's inflexible zeal for the strict observance of monastic discipline soon made the monks repent of their choice, and they showed their resentment by mutinous behaviour. The saint, in his humility and patience, bore with them for a time, but, finding all his endeavours to reform their spirit ineffectual, he left them and went to the Emperor, who was then besieging Tivoli, to acquaint him with his determination. When he could not persuade Otto to consent to his withdrawal, he went so far as to lay his crosier at the Sovereign's feet in the presence of the Archbishop of Ravenna.

The interview, however, proved fortunate for Tivoli, for the Emperor, though he had condemned the city to be looted because the inhabitants had rebelled and had killed the governor, spared it at the saint's intercession. Otto having also, contrary to his solemn oath, put Crescentius the leader of the rebellion to death and made the widow his mistress, he was induced by Romuald to perform a severe public penance. In fact, we are told that Otto promised to abdicate and retire into a monastery—but this undertaking he did not live to perform. The Emperor's favourite, Thamn, who had been implicated in the treachery, and several other courtiers received the religious habit from St Romuald, and it was an edifying sight to see princes and noblemen who had been remarkable for their magnificent attire and luxurious way of life, observing a hard, penitential discipline, fasting, praying, and gaining a poor subsistence by the sweat of their brow. St Boniface, the Emperor's near relation, surpassed all the rest in zeal. Though excelling in music and a proficient in all the liberal arts and sciences, he submitted himself to the stern rule of St Romuald and afterwards became a missionary bishop among the Slavs, whose King he converted, though he was eventually beheaded by the King's brothers. Others of the monks died as martyrs in the same region where they went to preach the faith.

St Romuald built many other monasteries and stayed three years in a cell near that which he had founded at Parenzo. Here he laboured for a time under great spiritual dryness, but suddenly, one day, as he was reciting the words of the Psalmist: "I will give thee understanding and will instruct thee," he was visited by God with an extraordinary light and a spirit of compunction which from that time never left him. He wrote an exposition of the Psalms full of admirable thoughts, he often foretold things to come, and he gave counsel inspired by heavenly wisdom to all who came to consult him. To promote the greater glory of God he resolved, by the advice of the Bishop of Pola and others, to exchange the desert for a place where he could better advance his holy institute. The Bishop of Parenzo issued orders that no boat should be provided in which he could embark, so greatly did he desire to detain him, but the Bishop of Pola sent one to fetch him. On his arrival at Bifurcum he found the monks' cells too magnificent and refused to lodge in any but that of one Peter, a man of extraordinary austerity, who never would live in a cell that measured more than six feet square. Romuald sent to the Counts of Marino to beg for a little ground on which to build a monastery, and when they offered him a choice of all their mountains, woods, and fields, he decided upon the valley of Castro. Wonderful indeed was the fruit of the holy man's labours: sinners, even if they did not entirely forsake the world, were led, in large numbers, to do penance and to give freely to the poor. Romuald himself seemed like a seraph incarnate, burning with heavenly love and inflaming all who heard him. He had always longed for martyrdom, and at last he obtained the Pope's licence to preach the Gospel in Hungary, but he was stricken with a grievous illness as soon as he set foot in the country, and as the malady returned each time he attempted to proceed, he concluded it was a plain indication of God's will in the matter and he accordingly returned to Italy, though some of his associates went on and preached the faith to the Magyars, none of them, however, receiving the martyr's crown.

Romuald, on his return, built some monasteries in Germany and strove to reform others, and by so doing brought on himself many persecutions. So powerful was the impression he made upon the most defiant lawbreakers that Raynerius, Marquis of Tuscany, from whom he refused to receive even water or wood as a gift, used to say that no emperor or lord of high degree impressed him with such a sense of awe. The Pope having called him to Rome, he effected many conversions in a short space. Subsequently he made a long stay at Monte di Sitrio, but whilst there he was accused of a scandalous crime by a young nobleman whom he had reprimanded for his dissipated life. Extraordinary as it seems, the monks believed the tale, enjoined on him a severe penance, forbade him to say Mass, and excommunicated him. He bore all in silence for six months, but was then admonished by God to submit no longer to so unjust a sentence, pronounced without authority and without a shadow of foundation. He passed six years in Sitrio, observing strict silence, and, in spite of old age, increasing rather than relaxing his austerities. His disciples were also remarkable for the severity of their lives. At last, after settling his followers in a monastery he had built for them, he departed for Bifurcum. The holy Emperor, Henry II, who had succeeded Otto, was most anxious to see the saint, and when he arrived in Italy he sent to ask him to visit the Court—a request with which Romuald very reluctantly complied. The Emperor received him with the greatest honour, rising from his seat to greet him. On the other hand, Romuald is said to have observed strict silence during the whole interview, to the great astonishment of the Court, but the Emperor, being convinced that it was due to his humility, respected him all the more. The next day, however, in private the saint spoke freely to Henry of certain scandalous abuses that were rife in the country and induced him to found a new monastery in which God would be more faithfully served. So great was the veneration paid him that the German courtiers plucked the very hairs out of his garments for relics, much to the distress of the saint himself.

The most famous of all his monasteries is that of Camaldoli, near Arezzo, in Tuscany, thirty miles east from Florence, founded by him about the year 1009. It lies beyond a mountain, very difficult to pass over, the descent from which on the further side is almost a sheer precipice looking down upon a pleasant valley, which then belonged to a lord called Maldoli, who gave it the saint, and from him it retained the name Camaldoli.* In this place St Romuald built a monastery, and by the several observances he added to St Benedict's rule, he gave birth to that new Order called the Camaldolesi, in which he united the cenobitic and eremitical life. After seeing in a vision his monks climbing a ladder to heaven all dressed in white garments, he changed their habit from black to white. The hermitage is two short miles distant from the monastery. It is on the mountain-side quite overshaded by a dark wood of fir trees. In it are seven clear springs of water. The very sight of this solitude in the midst of the forest helps to fill the mind with compunction and a love of contemplation. On entering it, we find a chapel of St Antony for travellers to pray in before they advance any further. Next are the cells and lodgings for the lodge-keepers. Somewhat further is the church, which is large, well built, and richly adorned. Over the porch is a great clock, which in striking the hours can be heard all over the enclosure. On the left side of the church is the cell in which St Romuald lived when he first established these hermits. Their cells, built of stone, have each a little garden walled round. A constant fire is allowed to be kept in every cell on account of the chilliness of the air throughout the year: each cell has also a chapel in which the occupant may say Mass: they call their superior "Il Maggiore." The whole hermitage is now enclosed with a wall: none are allowed to go out of it; but they may walk in the woods and paths within the enclosure at discretion. Everything is sent them from the monastery in the valley; their food is brought daily to each cell; and all are supplied with wood and necessaries, so that they have no distraction or hindrance in their contemplation. Many hours of the day are allotted to particular exercises; and no rain or snow stops them from meeting in the church to assist at the divine Office. They are obliged to strict silence in all public rooms; and everywhere during their Lents, also on Sundays, holidays, Fridays, and other days of abstinence, and always from Compline till Prime the next day.

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* Contracted from Campo Maldoli.

To provide a still severer solitude, St Romuald added a third kind of life; that of a recluse. After a period of strict discipline in the hermitage, the superior grants leave to any that ask it, and seem called by God, to live for ever shut up in their cells, never speaking to anyone but to the superior when he visits them and to the brother who brings them necessaries. Their prayers and austerities are redoubled, and their fasts more severe and more frequent. St Romuald condemned himself to this kind of life for several years; and fervent imitators have never since failed in this solitude.

St Romuald died in 1027 at his monastery in the valley of Castro in the marquisate of Ancona. As he was born about the year 951, he must have died at the age of seventy-six years and some months. The day of his death was June 19; but his principal feast is kept by order of Pope Clement VIII on February 7, the day of his translation. His body was found entire and incorrupt five years after his death, and again in 1466.

If we are not called to practise the extraordinary austerities of many of the saints, we are under the necessity of leading mortified lives, both in order that we may do penance and also to enable us to subdue our passions and keep our senses in subjection. It is only by temperance that the appetites of the body can be restrained, and it is only by forming habits of recollection and prayer that we can check the castle-building of the imagination, the distractions of the mind, and the perversity of our reasoning faculties. Above all, the will has to be subdued by self-denial which must maintain control over its most trifling inclinations. However insignificant these may be, they are liable, if not restrained, to disturb our composure and to lead us astray. Great spiritual disasters are sometimes caused by small lapses which seem so slight that they escape our notice, though they are hindering our progress in virtue and robbing us of the graces which we need to realise God's designs for us.

The principal source of information for the Life of St Romuald is the biography written by St Peter Damian, which has been printed in the *Acta Sanctorum*, Feb., vol. ii, and in many other collections. See *B.H.L.*,

n. 7324. But much subsidiary material is also available in the Life of St Peter Orseolo, the *Chronicon Venetum*, and the two Lives of St Bononius, Abbot of Lucedio. A valuable preliminary study of these sources has been made by Walter Franke, *Quellen und Chronologie zur Geschichte Romualds von Camaldoli und seiner Einsiedlergenossenschaften im Zeitalter Ottos III*, Halle, 1910. See *Analecta Bollandiana*, xxxi (1912), pp. 376–377.

ST ADAUCUS, OR ADAUCTUS, AND HIS COMPANIONS

MARTYRS

A.D. 303

The Roman Martyrology for February 7 makes mention of St Adaucus in the following terms : " In Phrygia of St Adaucus, the Martyr, who came of noble Italian stock and was honoured by the Emperor with dignities of almost every rank, until while performing the office of quæstor, he was found worthy of the martyr's crown for his defence of the faith. In the same place of very many holy martyrs, citizens of one city, whose leader this same Adaucus was ; who, since they were all Christians, and remained constant in the confession of the faith, were burnt with fire by the Emperor Galerius Maximianus." The facts rest upon the high authority of the Church historian Eusebius, who was a contemporary, but while he mentions the martyrdom of St Adaucus and the burning of the town in the same chapter, he does not connect the two events, though the early translation of Rufinus does. In Eusebius the matter is presented in this form :

" A small town of Phrygia, inhabited solely by Christians, was completely surrounded by soldiers while the men were in it. Throwing fire into it they consumed them with the women and children while they were calling upon Christ. This they did because all the inhabitants of the city and the curator himself, and the governor, with all who held office, and the entire populace, confessed themselves Christians and would not in the least obey those who commanded them to worship idols.

" There was another man of Roman dignity named Adaucus, of a noble Italian family, who had advanced through every honour under the Emperors, so that he had blamelessly filled even the general offices of magistrate, as they call it, and of finance minister. Besides all this he excelled in deeds of piety and in the confession of the Christ of God and was adorned with the crown of martyrdom. He endured the conflict for religion while still holding the office of finance minister."

As against the inference that these two incidents occurred in the same place and that Adaucus set the example to his fellow-townsmen, some difficulty has been raised on the ground that a native of Italy who had had so distinguished a career would not be likely to have an official position given him in a small town in Phrygia. Rufinus, however, who lived in the same century and had travelled much, apparently saw nothing surprising in such an arrangement.

See Eusebius, *Eccles. Hist.*, Bk. viii, ch. 11.

ST THEODORE, OR THEODORUS OF HERACLEA, MART.

A.D. 319

Among the holy martyrs whom the Greeks honour with the title of Megalomartyrs (*i.e.*, great martyrs), such as St George, St Pantaleon, etc., four are distinguished above the rest as principal patrons : they are St Theodore of Heraclea, surnamed Stratelates (general of the army), St Theodore of Amasea, surnamed Tyro, St Procopius, and St Demetrius. St Theodore of Heraclea, with whom we are now concerned, is said to have been general of the forces of Licinius and governor of a large tract of Bithynia, Pontus, and Paphlagonia. Heraclea in Pontus, originally a Greek city founded by a colony from Megara, was where the saint is supposed to have resided, and it was here that, according to one legend, he died a martyr's death, being beheaded for his faith after having been cruelly tortured by order of the Emperor Licinius.

The whole question has been very carefully studied by Father H. Delehaye in his book *Les Légendes grecques des Saints militaires* (1909). In his opinion there was but one St Theodore, probably a martyr and possibly a soldier by profession. His cult seems traceable at an early date to Euchaïta, an inland town in the Helenopontus, and it spread widely from that centre. By degrees many fictitious and contradictory details were worked into his story by hagiographers who were in nowise concerned to adhere to historic truth in what they wrote. The divergences in the different narratives became in time so flagrant that it was necessary to have recourse to the hypothesis of two different St Theodores—the Stratelates and the Tyro, but even so their biographies overlap and cannot be kept distinct. One of the fictitious elements introduced into certain versions of the story was a conflict with a dragon, and this detail seems to have attached itself to the legend of St Theodore even earlier than to that of St George. Thus statues and pictures in which he appears mounted on horseback and piercing a dragon with a lance are not rare and are apt to be wrongly identified. The differentiation of two separate St Theodores seems to have occurred somewhat earlier than Father Delehaye supposes. An Armenian homily which F. C. Conybeare believes to be of the fourth century already regards them as distinct, and Mgr. Wilpert* has reproduced a mosaic which Pope Felix IV (526–530) set up in the church of St Teodoro at the Palatine, in which our Saviour is represented seated, while St Peter on one side presents to Him one St Theodore and St Paul on the other side presents another.

The earliest written evidence we possess for the cult of St Theodore is a panegyric of the holy martyr attributed to St Gregory of Nyssa (Migne, *P.G.*, vol. xlvi, pp. 736–748). Even if it be not authentic it belongs to about the end of the fourth or the beginning of the fifth century. A selection of the most characteristic of the Greek Lives of the two St. Theodores is printed by Father Delehaye in the book above mentioned. An early Armenian homily on the Saint has been translated into English by Prof. Conybeare in his *Monuments of Early Christianity* (pp. 217–238). For St Theodore in art, see Künstle, *Ikonographie der Heiligen*, pp. 551–552, who refers in particular to an article by Hengstenberg, " Der Drachenkampf d. hl. Theodor," in *Oriens Christianus*, 1912, pp. 18 *seq.*

ST MOSES, Bp. and Conf.

c. A.D. 372

St Moses, the apostle of the " Saracens," was an Arab by birth and lived, for a long time, the life of a hermit at Rhinoclura, in the region between Syria and Egypt. The country was mainly inhabited by wandering bands of Saracens—worshippers of the stars—who, under their warlike Queen Mavia, waged a guerilla warfare on the Roman frontiers. A punitive expedition sent against them appears to have been of the nature of a religious crusade, and ended in a pact whereby Mavia consented to the evangelisation of her people provided they might have the holy hermit Moses as their bishop. Lucius, the Patriarch of Alexandria, would have been the right person to consecrate him, but he was an Arian, and Moses refused to accept episcopal orders from him. Eventually he succeeded in being consecrated by orthodox bishops, and thereafter spent his days in moving from place to place—he had no fixed see—teaching, preaching, and converting a large proportion of his flock to the true faith.

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* Wilpert, *Die römischen Mosaiken*, etc., Freiburg, Taf. 106–107.

He also succeeded, during the rest of his life, in maintaining peace between the Romans and the Saracens. "Saracen," it should be noted, is a term which was applied by the later Greeks and Romans to the nomad tribes of the Syro-Arabian desert. The exact date of the death of St Moses is not known.

See *Acta Sanctorum*, Feb., vol. ii. The details are supplied by the statements of the Church historians, Sozomen and Theodoret. *Cf.* also *Dict. Christ. Biog.*, vol. iii.

ST TRESSAN, TRESANUS, OR TRÉSAIN, PRIEST AND CONF.

c. A.D. 550

St Tressan was an Irishman who went to France, where he was ordained by St Remigius and where he preached with great zeal and success. He had charge of the church at Mareuil on the Marne, but was buried at Avenay in Champagne. Tradition reports him to have had six holy brothers and three sisters, who accompanied him to France. It also asserts that when he first landed in France and was ignorant of the language, he earned his livelihood as a swineherd.

See *Acta Sanctorum, Feb.*, vol. ii, and Colgan, *Acta Sanctorum Hiberniæ. Cf.* O'Hanlon, *Lives of the Irish Saints*, vol. ii, p. 376.

ST RICHARD, KING AND CONF.

A.D. 722

This saint was an English prince in the kingdom of the West Saxons, and was perhaps deprived of his inheritance by some revolution: possibly he renounced it to be more free to devote himself to the attainment of Christian perfection. His three children, Willibald, Winebald, and Walburga are all honoured as saints. Taking with him his two sons, he started on a pilgrimage to Rome. He made a considerable stay at Rouen and paid his devotions at most of the holy places that lay on his way. He did not reach his destination, but died suddenly at Lucca, in Italy, and was buried in the church of San Frediano, where his relics still remain and where his festival is kept with great devotion. King Richard, when living, obtained, by his prayers, the recovery of his younger son Willibald, whom he laid at the foot of a great crucifix erected in a public place in England when the child was so ill that his life was despaired of. Since the saint's death, many have experienced the miraculous power of his intercession with God. His festival is kept at Lucca and his name is honoured in the Roman Martyrology on February 7.

See the *Acta Sanctorum*, Feb., vol. ii, and Stanton, *Menology of England and Wales*, pp. 56, 626. One of the early volumes of the Lives of the English Saints, edited by Newman in his Tractarian days, is devoted to *The Family of St Richard* and was written by Thomas Meyrick, afterwards a Jesuit.

ST LUKE THE YOUNGER (THE WONDERWORKER), CONF.

c. A.D. 946

St Luke the Younger, also surnamed Thaumaturgus or the Wonderworker, was a Greek. His family came from the island of Ægina, but were obliged to leave on account of the attacks of the Saracens, and came eventually to settle in Thessaly where they were small farmers or peasant proprietors. His father, Stephanus, and his mother, Euphrosyne, had seven children, of whom he was the third. He was a pious and obedient boy and was, at an early age, set to mind the sheep and cultivate the fields. From a child he avoided dainty food, never eating flesh or cheese, and he fasted regularly on Wednesdays and Fridays. Often he went without a meal in order to feed the hungry, and sometimes he would strip himself of his clothes that he might give them to beggars. When he went forth to sow, he was wont to scatter half the seed over the land of the poor, and it was noticed that the Lord used to bless his father's crops with abundant increase. After the death of Stephanus, the boy left the herds and the work of the fields and gave himself up for a time to prayer and contemplation. He felt called to the religious life, and, on one occasion, he started off from Thessaly, meaning to seek a monastery, but was captured by soldiers who took him to be a runaway slave. They questioned him, but when he said that he was the servant of Christ and had undertaken the journey out of devotion, they refused to believe him and shut him up in prison, treating him very cruelly. After a time they discovered his identity and released him, but upon returning home he was received with gibes and was jeered at for running away. Although he still desired to consecrate himself to God, his relations were unwilling to let him go, but two monks who, on their way from Rome to the Holy Land, were hospitably entertained by Euphrosyne, managed to persuade her to let her son travel with them as far as Athens. There he entered a monastery and was accepted as a novice, but was not suffered to remain there long. One day the prior sent for him and gave the young man to understand that his (Luke's) mother had appeared to him in a vision and that, as she was needing him, he had better go home again to help her. So he returned once more and was received with joy and surprise, but, after four months, Euphrosyne herself became convinced that her son had a real call to the religious life and she no longer opposed it. He built himself a hermitage on Mount Joannitza near Corinth where there was a church dedicated to SS. Cosmas and Damian, and there he went to live, being at that time in his eighteenth year. He led a life of almost incredible austerity, spending his nights in prayer and depriving himself almost entirely of sleep. Nevertheless he was full of joy and charity, although at times he had to wrestle with fierce temptations. He received such singular graces from God that he was called " the Wonderworker " because of the miracles that were wrought through him both during his life and after his death. He is one of the early saints of whom a circumstantial story is told that he was seen raised from the ground in prayer. His last words were : " Lord, into Thy hands I commend my spirit." His cell was converted into an oratory after his death and was named Soterion or Sterion—the Place of Healing.

See the *Acta Sanctorum*, Feb., vol. ii. The Greek text, which was printed incomplete by Combefis and in Migne, *P.G.*, vol. cxi, cc. 441–480, has been re-edited entire in the *Analecta Bollandiana*, vol. xiii, pp. 82–121. The whole text is also found in P. Kremos, *Phocica*. *B.H.G.*, p. 70.

BD. RIZZERIO, OR RICHERIUS, CONF.

A.D. 1236

When St Francis of Assisi, seemingly on August 15, 1222, preached that unforgettable sermon at Bologna of which Thomas of Spalatro has left us a vivid picture, two well-born students of the University were so deeply impressed that they abandoned the world and offered themselves at once for a life of poverty and toil amongst the Friars Minor. One of these was Rizzerio, who belonged to a wealthy family at Muccia not far from Camerino. The incident is recorded in chapter 27 of the *Fioretti*, where, however, by some strange confusion Rizzerio is called Rinieri. We are told that St Francis knew by revelation that both applicants were sent by God and that they would lead a holy life in the Order, and accordingly, " Knowing their great fervour, he received them gladly." He prophesied at the same time that while Peregrinus, though a learned canonist, was to remain in the path of lowliness and never become a priest, Rizzerio would "serve his brethren." It will be remembered that among the Franciscans the title given to the higher superiors is *Minister* (*i.e.*, servant), and Rizzerio accordingly received holy orders and became in the end Provincial Minister of the Marches. Our early documents, notably the *Actus B. Francisci*, reproduced in the *Fioretti*, describe him as most intimate with and tenderly beloved by the saint in the last years of his life on earth, and there is a most touching story of Rizzerio's temptation to despair of God's mercy. For a long time he fought it by fasts and flagellations and prayers, but at last he determined to have recourse to his beloved father. "If," he said, "Brother Francis shall make me welcome, and shall treat me as his familiar friend, even as he is wont to do, I believe that God will yet have pity on me; but, if not, it will be a sign that I shall be abandoned of God." St Francis was grievously ill at the time, but he knew by revelation of Rizzerio's temptation and of his coming. So calling Brothers Leo and Maneo he said to them: "Go quickly to meet my dearest son, Brother Rizzerio, and embrace him in my name and bid him welcome and tell him that among all the friars that are in the world I love him exceedingly." And when at length the sorely tempted brother came to where St Francis lay, the saint rose up in spite of his illness and went to meet him. "And he made the sign of the most holy cross upon his brow and there he kissed him, and afterward said to him: 'Dearest son, God hath permitted thee to be thus tempted for thy great gain of merit; but if thou wouldst not have this gain any more, have it not!'" Then the temptation departed from him never to return. It was apparently to Brother Rizzerio also that St Francis revealed his original intention regarding the practice of poverty in the Order, *viz.*, that no friar ought to have any possessions whatever, not even books, but only his habit and breeches and the cord with which he was girded. Brother Rizzerio seems to have been deeply venerated as Provincial and to have died young, March 26, 1236. His cultus was confirmed by Pope Gregory XVI in 1836.

See the *Speculum Perfectionis*, ch. 2; the *Actus B. Francisci*, chs. 36 and 37; the early portions of Wadding's *Annales*, and the *Analecta Franciscana*, iv, 283–285.

BD. ANTONY OF STRONCONE, CONF.

A.D. 1461

Luigi and Isabella Vici, the father and mother of Antony, were people of good position and ancient lineage. Being fervent Tertiaries they were both devoted to the Franciscan Order and seem to have raised no great opposition when their son and heir, at the early age of twelve years, sought admission among the Friars Minor as a lay-brother. His training in the religious life was superintended by his uncle, who was Commissary-General of the Observantines in Italy. The boy was delicate, but in spite of much ill-health he bravely persisted in the austerities of the life which he had chosen. So great was his progress in virtue that when he was twenty-six he was associated with Bd. Thomas of Florence as deputy-master of novices at Fiesole, and thirteen years later was appointed to assist the same Bd. Thomas in a mission confided to him by the Holy See of denouncing and suppressing the Fraticelli in the Sienese territory and in Corsica. These, developing out of the party of the "Spirituals" within the Franciscan body itself, and identifying themselves with an impossible ideal of poverty and moral purity, had grown into a definitely heretical sect which rejected all constituted ecclesiastical authority. Bd. Antony, though not a priest, was employed on this mission for more than ten years, of which the last three were spent in Corsica, but in 1431 he took up his abode in the friary of the Carceri, a place of retirement not far from Assisi, where he was more free to give full rein to his intense longing for self-crucifixion. For thirty years he lived there, eating practically nothing but bread and water seasoned with wormwood, reputing himself the meanest of all and taking every opportunity which offered for humiliation and increased austerity. On one occasion, on account of his known aversion to anything which savoured of self-indulgence, he was suspected of having destroyed a number of vines which produced grapes for the community. He accepted and performed without protest the very severe penance which was enjoined him, but it was afterwards discovered that he was wholly innocent of the offence imputed to him. In 1460 Bd. Antony was transferred to the historic friary of St Damian, in Assisi itself, and there he happily breathed his last on February 8, 1461, at the age of eighty. Many miracles followed, and popular belief maintains that Bd. Antony shows to those who are devout to him the curious favour of warning them beforehand of their approaching death. A knocking is heard which seems to proceed either from his tomb, or from some statue or picture representing him. A similar belief is entertained regarding two other Franciscan saints, St Paschal Baylon and the holy nun Bd. Matthia de' Nazzarei. The cultus of Bd. Antony was confirmed by Innocent XI in 1687.

See the *Acta Sanctorum,* Feb., vol. ii, where a Latin version is printed of the short Life by Louis Jacobillo of Foligno. Other accounts have been written by Fathers Mariano of Florence and James of Oldis. Père Léon in his *Auréole Séraphique* has furnished an enthusiastic summary.

BD. THOMAS SHERWOOD, Mart.

A.D. 1578

From an account written by the martyr's brother we are exceptionally well-informed regarding this heroic young man of twenty-seven, the son of most devout parents, his mother after his execution having been confined in prison for fourteen years, where eventually she died. He was not a student at the English College at Douai, as Challoner alleges, but when in London, after having made his plans to study for the priesthood, he was apprehended, on suspicion of being a Papist, at the instigation of the son of Lady Tregonwell, a Catholic, whose house he had frequented. He was sent to the Tower, where he was cruelly racked in a vain endeavour to make him disclose where he had heard Mass, and then thrust into a filthy dungeon. More's son-in-law, Roper, tried to send him money to alleviate his sufferings, but the Lieutenant of the Tower would not permit of any money to be spent on him beyond six-pennyworth of clean straw for him to lie on. After six months he was tried, condemned for denying the Queen's supremacy, and hanged at Tyburn.

The case is interesting because we possess the letter of the Lords of the Privy Council directing that the Lieutenant of the Tower and others are "to assay him (Sherwood) at the rack upon such articles as they shall think meet to minister unto him for the discovering either of the persons or of further matters." In other words, they tortured him in order to obtain information which might convict other Catholics. In the Diary of Douai College, the death of the martyr is recorded three weeks later in the following terms: "On the first of March (1578) Mr. Lowe returned to us from England bringing news that a youth by name Thomas Sherwood, had suffered, for his confession of the Catholic faith, not only imprisonment, but death itself. Amidst all his torments, his exclamation had been: 'Lord Jesus, I am not worthy to suffer this for Thee, much less to receive those rewards which Thou hast promised to those that confess Thee.' "

See J. H. Pollen, *Acts of the English Martyrs hitherto unpublished* (1891), pp. 1–20 ; Challoner, *Memoirs of Missionary Priests.*

BD. JAMES SALÈS AND WILLIAM SAULTEMOUCHE

MARTYRS

A.D. 1593

It was in 1926 that the papal decree was issued which accorded to this Jesuit father and his lay-brother companion the honourable title of " Martyrs of the Eucharist." The priest, Father Salès, was born in Auvergne on March 21, 1556. His father was a servant to the Bishop of Clermont and a devout man. From him the boy learnt to serve Mass and to say our Lady's Hours, and he seems to have been filled with zeal, for he became a sort of apostle amongst his schoolfellows. No wonder that the bishop helped the lad's father to send him to the Jesuit college at Billom, and that there he entered the noviceship of the Order at the age of seventeen. Saultemouche was a simple, honest youth employed at the same college as a servant, who became a lay-brother a few years later. James meanwhile pursued his studies and graduated at the newly founded University of Pont-à-Mousson. Apparently he was the first graduate, and late in the seventeenth century Pierre Abram, when writing the history of that institution, ventured to express a hope that " he who figures first on the register of our University may one day be inscribed on the roll of the Martyrs." This anticipation has now been realised.

Somewhat later James pursued his studies in Paris, and it was there that the desire for martyrdom came vehemently upon the young scholastic. He accordingly applied to the General for permission to go to the Indies. Father Acquaviva learned that his talent for preaching and teaching made him a very useful subject where he was, and he refused his request in words which now seem prophetic. " In France," he wrote, " you will find all that the Indies have to give." In point of fact the Cévennes at that date, as well as a century later, were by no means free from peril for ardent champions of Catholicism. It was a stronghold of the Huguenots, religious fanaticism was intense, and the whole country was in a very disturbed state.

James accordingly prepared himself for the hour of sacrifice. In the autumn of 1592 the Mayor of Aubenas applied to the Jesuit Provincial for a father to preach the Advent course with a special view to discussions with the Calvinist ministers. Father Salès was appointed and Brother Saultemouche was chosen for his companion. At the end of November they set out, the priest having about his neck a relic of Bd. Edmund Campion, who had suffered at Tyburn less than a year previously. He seems to have had some presentiment that the crown which he had longed for was within his grasp, for he said cheerily to the porter on quitting the house : " Pray for us, dear brother, we are going to face death."

The Advent course was completed, but the Mayor begged that the preacher would remain until Easter. There seems to have been a great dearth of priests in that diocese at the time, and Aubenas was without one. Towards the beginning of February, 1593, the father and brother were one night awakened by a clamour outside the walls of the town. A band of Huguenot raiders were thundering at the gates, and knowing what had happened in other places, the two Jesuits made all haste to the church with the view of preventing a sacrilege. Father Salès gave Holy Communion to the brother and consumed the remainder of the sacred particles. Either by force, or, as seems more probable, by treachery, the raiders effected an entrance, and they were not long in discovering the whereabouts of the man they especially sought, for the vehemence and success of the recent controversial sermons had made a great stir. The Jesuits were seized, and when on being asked for their money the priest could produce no more than thirty sous, this seemed to infuriate their captors. They were dragged off with much brutality and brought before a kind of court of Calvinist ministers, one of whom, named Labat, seems to have borne the father a particular grudge in regard of a past encounter in which he had been put to shame. The proceedings resolved themselves into an acrimonious theological discussion. This was protracted until the next day and resulted plainly in the intense exasperation of the Protestant disputants as soon as the subject of the Holy Eucharist was broached. The scene ended in the father being dragged out of the hall into the open air, and there he was shot by order of the Huguenot commander. His simple lay-brother companion, though exhorted by Father Salès to make his escape, as he might easily have done, would not quit his side. When the priest, while kneeling to make a last prayer, was mortally wounded by an arquebus discharged at such close quarters that it singed his habit, the crowd fell upon the two victims with every kind of weapon, and in a few minutes had ended their bloody work amid indescribable brutalities. Brother Saultemouche had thrown his arms round Father Salès, and when his corpse was afterwards examined it was found to have been stabbed in eighteen places. This tragedy took place on February 7, 1593. After the remains of the two martyrs had been subjected for many days to the vilest outrages, they were eventually recovered in a terribly mutilated condition and preserved with reverence.

See the Acts of the Process; Blanc, *Martyrs d'Aubenas*; H. Perroy, *Deux Martyrs de l'Eucharistie.*

BD. GILES MARY OF ST JOSEPH, CONF.

A.D. 1812

Although the life of Bd. Giles Mary would have seemed singularly uneventful in the eyes of men, its very simplicity and humility made every day full of merit before the throne of God. He was born in 1729 near Taranto in Apulia. He was a rope-maker by trade, but when twenty-five years of age he was received among the Friars Minor Discalced of St Peter of Alcantara at Naples. There he spent most of his life as porter, showing intense compassion for the sick, the poor, and the lazzaroni who formed so large a proportion of the population of that city. The distribution of alms was largely in his hands, but the more he gave away the more help seemed to flow in, and many miraculous cures are said to have been associated with his works of charity. He was also very earnest in propagating devotion to St Joseph. He died on February 7, 1812, and he was beatified by Pope Leo XIII in 1888.

See Ausserer, *Seraphischer Martyrologium*, 1889, and Kempf, *The Holiness of the Church in the Nineteenth Century.*

FEBRUARY 8

ST JOHN OF MATHA, Conf.

Founder of the Order of Trinitarians

A.D. 1213

ST JOHN came of a distinguished family and was born at Faucon, on the borders of Provence. His parents were devout and his mother dedicated him to God, by a vow, from his infancy. His father, Euphemius, sent him to Aix, where he learned grammar, the use of arms, riding, and other exercises suitable for his position. His chief interest, however, lay in the works of mercy and in prayer. He gave to the poor a considerable part of the money his parents sent him for his own use ; he visited the hospital every Friday, assisting the sick poor, dressing and cleansing their sores, and affording them all the comfort in his power. Upon his return home, he begged his father's leave to continue the holy exercises he had begun, and retired to a little hermitage not far from Faucon, with the intention of living away from the world, united to God by penance and contemplation. However, he found his solitude so frequently broken in upon by visits from his friends that he asked and obtained leave from his father to go and study theology in Paris. He followed the various courses of lectures and gained his doctor's degree with high honours. Afterwards, he was ordained priest and said his first Mass in the chapel of the Bishop of Paris, the bishop himself, Maurice de Sully, the abbots of St Victor and of Ste Geneviève and the Rector of the University being present. During this Mass he resolved, by a special inspiration from God, to devote himself to the task of ransoming Christian slaves from the Moslems—a work which impressed him as one of the greatest acts of charity since it benefited both their souls and their bodies. However, before he entered upon so important an undertaking, he thought it desirable to spend some time in retirement and prayer. Accordingly, having heard of a holy hermit, St Felix de Valois, who lived in a wood near Gandelu, he went to him and begged to be admitted to his solitude and to be instructed in the way of perfection. Felix soon discovered him to be no novice and would not treat him as a disciple, but as a companion.

One day, as they sat together on the bank of a stream, John told Felix of his plan to rescue the Christians who were held in bondage by the Mohammedans, and he spoke so eloquently that Felix, convinced that the design was divinely inspired, offered to join him in his enterprise. After spending some time in recommending it to God by prayer and fasting, they set out for Rome in the depth of winter—it was at the close of the year 1197—to obtain the Pope's benediction. Innocent III, who had been already informed of their sanctity and of their charitable plan, received them warmly, lodged them in his own palace, and gave them many private audiences. He then assembled the cardinals and some bishops in the palace of St John Lateran and asked their advice. After due deliberation, he ordered a fast and special prayers that the will of God might be made known. At length, being convinced that these two pious men were led by the Holy Spirit and that great advantages would accrue to the Church, he consented to their founding a new religious Order and declared St John the first general superior. The Bishop of Paris and the abbot of St Victor were ordered to draw up the Rule, which the Pope approved by a bull in 1198. He directed the religious to wear a white habit with a red and blue cross on the breast and to take the name of the Order of the Holy Trinity. The two founders, having obtained the Pope's blessing and certain indults or privileges, returned to France and presented themselves to King Philip Augustus, who authorised the establishment of their Order in his kingdom, whilst Gaucher III, lord of Châtillon, furnished the land on which to build a convent. Their numbers increasing, the same lord, assisted by the King, gave them Cerfroid, which became the headquarters of the Order.

In the years which followed the two saints founded many other convents in France and sent several of their religious to accompany the Counts of Flanders and Blois and other lords to the Crusades. Pope Innocent III wrote to recommend these devoted men to Miramolin, King of Morocco, and St John, in 1201, sent thither two members of the Order who on their first visit redeemed as many as one hundred and eighty-six Christian slaves. The next year St John himself went to Tunis, where he purchased the liberty of one hundred and ten more. He returned to Provence and there received great gifts which he took with him to Spain, and with which he ransomed a number of prisoners whom the invaders held in captivity in that peninsula. In 1210 St John made a second voyage to Tunis, where he suffered much from the infidels, who were enraged at his zeal and at his success in exhorting the poor slaves to be constant to their faith. As he was returning with one hundred and twenty Christians whom he had ransomed, the enemies of the cross, by damaging the rudder of his ship and by tearing the sails, made certain that the vessel and its living freight would perish at sea. But the saint, full of confidence in God, begged Him to be their pilot, and after hanging up his companions' cloaks in place of the sails that had been rendered useless, he recited his psalter, kneeling on the deck with a crucifix in his hands. They had a prosperous voyage and landed safely as Ostia near the mouth of the Tiber. By this time Felix had greatly propagated the Order in Italy and had obtained for it a foundation in Paris on the site of a former chapel of St Mathurin : from the name of the convent these religious are called Mathurins in France. St John lived two more years in Rome, spending his time in exhorting all to penance. He died at the age of sixty-one, and was buried in his church of St Thomas. Pope Honorius III confirmed the rule of the Order a second time. By the first rule, they might not buy anything for their sustenance except bread, pulse, herbs, oil, eggs, milk, cheese, and fruit : they might never eat flesh or fish except on high festivals, and then only if it were given them. They were not to ride on any beasts but asses.

St Chrysostom in a homily on the widow of Sarepta urges all to keep in mind the example of her charity to the prophet Elias, and he adds that we shall not be able to refuse assistance to the poor if we keep her generosity before our eyes. He says : "You will tell me, of course, that if you met a prophet in want you would do what you could for him, but what ought you not to do for Jesus Christ who is the Master of the prophets and who takes whatsoever you do to the poor as done to Himself ?" When we think of the zeal and joy with which the saints sacrificed themselves for their neighbours, must we not blush at our indifference to the mental and physical sufferings which we see around us ? The saints entirely disregarded affronts and pains when, for Christ's sake, they rendered service to others, whereas we cannot bear the slightest rebuff or lack of gratitude without breaking out into open complaint.

The foregoing account, slightly abridged from Alban Butler, reproduces what may be read in the traditional and, so to speak, official biographies of St John of Matha. In the *Petits Bollandistes* and in the Lives by Gil Gonzalez de Avila and Père Calixte, still further details are supplied—for example, we are told of a mission to Dalmatia whither the saint is supposed to have been sent by Pope Innocent III in 1199 as papal legate. The fact is, as M. Paul Deslandres has pointed out in his admirable work, *L'Ordre des Trinitaires pour le Rachat des Captifs* (1903), the religious in question had taken no care to preserve any archives. They knew practically nothing of the history of their founder, and in the fifteenth and sixteenth centuries, feeling handicapped by this ignorance and spurred on by rivalry with the

Mercedarians, Hospitallers, and others, certain writers of the Order deliberately compiled a fictitious record which they professed to base on documentary evidence. This procedure is the more regrettable, because it did not take place in the Dark Ages, but in comparatively modern times. It appears plain that some few individuals, under pretext of edification, did not scruple to invent a chronicle of glorious achievements, studded at every turn with supposed miracles and supernatural revelations, and to palm all this off upon their unsuspecting readers as a history of the beginnings of the Order. Painful as the fact may be, it deserves to be remembered, for it forms the justification of the severely critical and sceptical attitude of the scientific hagiographers of the present day. Moreover, it is noteworthy that once the path of historical fabrication has been entered upon, all scruples soon vanish and the habit grows apace. The bogus chronicle of Gil Gonzalez de Avila was followed in course of time by the still wilder extravagances of Figueras and Fray Domingo Lopez. A convincing illustration is ready to hand.

For the Spaniard or the Provençal of the seventeenth century Great Britain was an *Ultima Thule* about which no one was likely to know very much. It was a locality which offered every encouragement to the romancer, for fictitious detail would not be readily detected. Consequently we have a folio volume of 600 pages, *Noticias historicas de las tres Provincias del Orden de la SS. Trinidad en Inglaterra, Escocia y Hybernia* (Madrid, 1714), in which Fray Lopez professes to deal with the fate of the Trinitarian houses in England in the time of King Henry VIII. The late Father John H. Pollen has dealt with this work in an article in *The Month* (June, 1895) entitled, " Spurious Records of Tudor Martyrs." According to Lopez, there were forty-four Trinitarian houses in the British Isles when the persecution under Henry began ; they were wealthy and prosperous and they were peopled by 300 or 400 religious, *every one of whom* laid down his life for the Faith. It cannot be necessary to dwell upon the fact here that the Trinitarians were one of the least considerable of all the Orders in the British Isles. They had only seven houses, most of them very straitened in means, and we have no reason to think that a single one of the religious was martyred. Beyond question, the statements made by Lopez, from whatever source he derived them, are a tissue of fictions. The elaborate parade of references, with names, dates, titles, etc., proves on being tested to be a mere sham, though some authentic names of persons and places connected with the Trinitarians have been worked in with the rest. Unfortunately it seems clear that the traditional biography of St John of Matha is a work of much the same character. No doubt need be felt that such a person existed, that he came from Provence, that he was an exceptionally holy and zealous man, that he founded the Trinitarian Order for the Redemption of Captives, that he obtained an approval of this rule from Pope Innocent III, and that he died at Rome on December 17, 1213. But beyond this we know little or nothing. The work already cited of M. Paul Deslandres seems to have said the last word on all these matters. For a statement from the Trinitarian standpoint the reader may be referred to Antonino de la Asuncion, *Monumenta ordinis Excalceatorum SS. Trinitatis Redemptionis captivorum ad provinciam S.P.N. Joannis de Matha spectantia*, Rome, 1915, and to other works in Spanish by the same author.

ST NICETIUS, Bp. of Besançon, Conf.

c. A.D. 611 (?)

After the election of St Nicetius as bishop he restored to Besançon the episcopal see which had been transferred to Nyon, on the Lake of Geneva, when Besançon had been destroyed by the Huns. A holy and learned man, he was a vigorous opponent of heresy. He is said to have been intimate with Pope Gregory the Great, whom he visited and with whom he exchanged letters. Another of his friends was St Columban, for whom he consecrated altars at Fontaines, Luxeuil, and Anegre, and whom he hospitably received at Besançon when the holy Irish missionary had to flee from Queen Brunhild and her grandson Theodoric II, the enormities of whose Court he had denounced.

This Life, derived from Chifflet in the *Acta Sanctorum*, Feb., vol. ii, illustrates well the uncertainties which beset the investigator of Merovingian episcopal history. Mgr. Duchesne, *Fastes Episcopaux* (vol. iii, pp. 198–214), shows that there certainly was a Nicetius (Nizier) who was Bishop of Besançon and also that he was at a comparatively early date venerated there as a saint. He holds, however, that it was St Nicetius who buried St Waldebert, the Abbot of Luxeuil, on May 2, 670. If this were true it would certainly be impossible that Nicetius could have been a friend of St Gregory and of St Columban. But the Life of St Waldebert to which he appeals (M.G.H., *Scriptores*, xv, p. 1173) does not seem necessarily to imply more than that St Waldebert was buried in a crypt which St Nicetius had constructed—possibly more than half a century earlier.

ST PAUL, Bp. of Verdun, Conf.

c. A.D. 649

In his youth Paul had lived at the court of Clotaire II and had consorted there with many other devout men who afterwards became famous as bishops. He himself also aspired to higher things, and when he had completed his theological studies he retired amongst the hermits of Mount Voge, near Trier, on a hill now called Paulberg in his honour. He afterwards entered the monastery of Tholey at St Wendelin, where his learning caused him to be appointed director of the monastery school, which flourished greatly under his rule. King Dagobert made him Bishop of Verdun, and was his protector and supporter in his episcopal labours and in the various foundations he established in that diocese. A certain number of letters have been preserved from his correspondence with St Desiderius (Didier), Bishop of Cahors. Paul was certainly still living in 641 and possibly much later.

See *Acta Sanctorum*, Feb., vol. ii; Duchesne, *Fastes Épiscopaux*, vol. iii, pp. 71–72.

ST ELFLEDA, ABBESS

A.D. 714

St Elfleda or Ethelfleda (Bede spells the name Ælbfled) was the daughter of Oswy, King of Northumbria and of the holy Eanfleda. When she was still very young, her father made a vow that if Heaven would give victory to his arms, he would consecrate his daughter to God and would give lands for the foundation of religious houses. As the fortune of war continued to favour him, he fulfilled his promise, and Elfleda came as a tiny child to the convent of Hereteu (Hartlepool) and afterwards took the veil there. When the abbess, St Hilda, with the assistance of King Oswy, founded her famous monastery of Streanœshalch at Whitby, St Elfleda accompanied her thither, and, after St Hilda's death, she was chosen abbess. She carried on the tradition of her predecessor and greatly enriched the foundation. Her influence and authority extended far beyond the walls of the religious houses over which she ruled. In the contentions which arose between St Theodore, Archbishop of Canterbury, and St Wilfrid of York, in the course of which Wilfrid appealed more than once to the Holy See, Elfleda was always a conciliatory influence and did much to allay the animosity against Wilfrid. Eventually the two archbishops were reconciled, and St Theodore wrote and sent an embassy, not only to King Aldfrid who had exiled Wilfrid, but also to St Elfleda, urging them to lay aside all enmity and at once to receive him back as their bishop. This they did, but, some years later, Aldfrid and his nobles again drove out St Wilfrid, mainly on account of the long-standing dispute about the division of the diocese originally made by Theodore. After Aldfrid's death, a synod was held on the river Nidd to consider whether St Wilfrid should be recalled or whether Bertfrid, the foremost of the nobles, should be sent to Rome to lodge a fresh appeal. After some discussion, the abbess Elfleda stood up before the assembled bishops and said: "Cease your discussion: I will declare to you my brother's last will, as I myself was present. He promised that if he recovered he would immediately obey the command of the Apostolic See and he is known to have charged his heir to do the same in the event of his death." This settled the matter ; St Wilfrid was recalled, and Ripon and Hexham, which had been alienated from his see, were restored to him. St Elfleda died and was buried at Whitby, and though the abbey was destroyed by the Danes, her relics were afterwards recovered and were buried with great solemnity.

Elfleda was a devoted admirer of St Cuthbert, who evidently reciprocated the affection of the holy abbess and regarded her with great respect. On one occasion the application of his girdle had cured her, as she believed, of a severe attack of an ailment by which she had almost been bent double and had been compelled to crawl about on all fours. In Bede's Life of St Cuthbert we have a detailed and touching account of an interview in which Cuthbert in 684 came to meet St Elfleda at Coquet island. There this " most reverend virgin and venerable handmaid of Christ," to use Bede's language, " who increased the lustre of her royal lineage with the higher nobility of exalted virtue," fell at Cuthbert's feet and implored him to satisfy her anxiety regarding the future of her brother, King Ecgfrid. The saint in guarded terms gave her to understand that Ecgfrid would die within the year, that Aldfrid, his illegitimate brother, would succeed, and that he himself, Cuthbert, would be forced to accept a bishopric—all which prophecies were duly fulfilled. Elfleda seems to have died at Whitby in 714. Her fame was such that her death is recorded in the Irish annals. In William of Malmesbury's time her relics had recently been rediscovered at Whitby and honourably translated.

See the *Acta Sanctorum*, Feb., vol. ii ; C. Plummer's edition of Bede, *Eccles. Hist.* ; and Stanton's *Menology*. A letter of Elfleda to Adolana, Abbess of Palentz, near Trier, is printed in Jaffe, *Monumenta Moguntina*, p. 49.

ST MEINGOLD, MART.

c. A.D. 892 (?)

The history of St Meingold, if indeed there was ever any such saint, has been overlaid with a number of unreliable and often conflicting embellishments. Actually he appears to have been a Count of Huy in what is now Belgium and, like most of the chieftains of the day, was constantly engaged in feuds and quarrels with his neighbours. After a time he repented of the blood he had shed and spent seven years in deeds of penitence and in visiting many holy places. In the end he was attacked and killed by some of his former adversaries at Stierke on the Moselle. One of the tales to which we have alluded above represents him to have been the son of a certain English King Hugh (of whom nothing else is known) and of the sister of the Emperor Arnulphus. As Arnulphus had no children, he adopted Meingold as his heir, and, as soon as he was grown to man's estate, Meingold came over from England to the Emperor's court, where he was received with great enthusiasm. There were, however, certain lords who resented his arrival, as they thought their own standing would be shaken, and the chief of these lords was one Duke Albrecht whose widowed sister, Geyla, Meingold married. Now Albrecht had compassed the death of Geyla's first husband because he had claimed property which was really part of Geyla's dowry, and he was not more disposed to yield it up to Meingold. However, with the support of the Emperor, Meingold obtained possession of these estates and proceeded to stock them and cultivate them, for they had been thoroughly neglected and the tenants were starving. Thereupon Duke Albrecht and his ally, Duke Baldwin, collected a band of soldiers and sacked the place, setting fire to houses and barns and carrying off captives. Meingold arrived to see his property in flames, and, engaging the marauders in battle, killed Baldwin. The Emperor called together a council to consider the matter and urged Meingold and Albrecht to come to terms: Meingold was quite willing, and as Albrecht pretended to agree, an apparent reconciliation took place.

Soon afterwards, however, Albrecht treacherously besieged Meingold in the castle of Spinetus, and the garrison suffered greatly before they were relieved by the Imperial troops. But these in the end routed the attacking force and captured Albrecht, who was then imprisoned in the castle he had besieged. He disappeared mysteriously and his fate was unknown until the Emperor, who had sought relaxation by an afternoon's fishing in the castle pond, found Albrecht's body which had been thrown there by two soldiers of the garrison. Meingold and Geyla were left in possession of their estates, but they resolved to give them up to the poor. Meingold took the garb of a penitent, and for seven years wandered about from one shrine to another. At the end of that time he came home and resolved to seek a quiet solitary spot in which to prepare for death. Some of his ancient enemies came upon him, knowing him to be unprotected and alone, and they found him resting on the ground. When they threatened him, he stretched out his arms in the form of a cross and quietly awaited the death-stroke they dealt him. In spite of, or rather perhaps because of, this bizarre history, St Meingold is much honoured in Belgium and especially at Huy, and for some not very intelligible reason he has been adopted as the patron of bakers and millers.

See the *Acta Sanctorum*, Feb., vol. ii, and *cf.* the *Analecta Bollandiana*, vol. xxxi (1912), p. 357, where Père Albert Poncelet points out that there was a historic Meingaud, Count of Wormsfeld, who was assassinated in 892. Some time afterwards a holy ascetic called Meingold died and began to be venerated in the neighbourhood of Huy, and then two or three centuries still later, this devotion led to a Life being written in which some enterprising cleric fused together all that popular tradition reported concerning both the Count and the hermit. See also Dümmler, *De Arnulfo Francorum Rege*, pp. 201–204, and S. Balau, *Étude critique des sources de l'histoire du Pays de Liège*, p. 338.

ST CUTHMAN, CONF.

c. A.D. 900

As his name shows, Cuthman was of Anglo-Saxon extraction and was born in the south of England. He was brought up in the spirit of Christian piety by his parents, and, from infancy, he never disobeyed them. We are told in particular that when sent to mind his father's sheep he never failed to return at the appointed time. This employment gave him leisure to consecrate himself to God in almost uninterrupted prayer, so that like the Spouse in the Canticles he could say: " I sleep, but my heart watcheth." What gave his prayer a wonderful power was his utter simplicity combined with detachment and obedience. Cuthman after his father's death spent all that he had and all that he earned to support his decrepit mother, whom he used to take about in a sort of carriage which he made for the purpose. Neither was he ashamed to beg for her sustenance if work failed. To obtain by his work or from charity what was necessary for her, he moved from place to place, suffering hardships and austerities cheerfully, as part of his penance, and increasing them in order that he might die more completely to himself and to the world. Finding at last a suitable home at Steyning in Sussex, he built there a little cottage as a shelter for his mother, where they might devote themselves without distraction to the service of God. No sooner was it finished than he measured out the ground near it for the foundations of a church which he proceeded to build with his own hands. The people who lived round about, fired by his zeal, contributed liberally to assist him in completing the work. The holy man laboured all day, conversing at the same time in his heart with God, and spent a considerable part of the night in prayer. His name was rendered famous by many miracles which were ascribed to him, both during his lifetime and after his death.

No very positive traces are left of the cult of this saint, but his name does appear in a few early calendars, notably in one of the tenth or early eleventh century (Cotton MS. Nero A ii). Two short Lives are printed in the *Acta Sanctorum*, Feb., vol. ii. Both seem to have been derived from the Abbey of Fécamp in Normandy, to which the estate of Steyning had been made over by William the Conqueror as a priory cell.

ST PETER IGNEUS

A.D. 1089 (?)

In the Roman Martyrology under February 8 mention is made of " Blessed Peter, Cardinal and Bishop of Albano, of the Congregation of Vallombrosa, of the Order of St Benedict, surnamed ' Igneus ' because he passed through fire unharmed." Of the incident here referred to a remarkable description is given in an apparently authentic letter addressed by the citizens of Florence to Pope Alexander II, which Abbot Atto has incorporated in his Life of St John Gualbert. The writers dwell upon the excitement of the populace, who were roused to fury by the simoniacal intrusion of Peter of Pavia into that see. Nothing would content them but that the lawfulness of this appointment should be left to the judgement of God by the ordeal of fire. They accordingly appealed to the monks of Vallombrosa to vindicate the cause of right. By the command of the abbot, the monk Peter (his family name is said to have been Aldobrandini) undertakes to face the test. Two great piles of wood, ten feet long, five feet wide, and four and a half feet high, are prepared with only a narrow lane, a couple of feet broad, running between them. Peter offers Mass with great devotion while the assembled crowd of nearly three thousand people pray fervently. The wood being now in full combustion, Peter removes his chasuble, retaining his alb, maniple, and stole, and addresses a formal prayer to God, in which he beseeches the Almighty, in testimony of His abhorrence of the simony which has taken place, to preserve him unscathed in the flames, as the three youths of old were preserved in the fiery furnace of Babylon. Then, " undaunted in mind and cheerful of aspect, having made the sign of the cross and carrying a crucifix in his hand, the monk, with a certain stately solemnity, passed through the fire, sustaining no injury either to his body or to any of the things which he carried." The writers declare that before their eyes the flames seemed to fill and expand the alb, and that his feet sank up to the ankles in the red-hot ashes, but that not even the hairs on his legs were singed.* Having made the transit, the monk turned round and would have retraced his steps, but the people would not allow him. They were satisfied that God had clearly spoken, and soon after, by the formal judgement of Pope Alexander II, Peter of Pavia was deposed from the see of Florence. On the other hand, the monk Peter, after being appointed abbot in another monastery, was summoned to Rome, made Cardinal Bishop of Albano by St Gregory VII (Hildebrand), and sent as papal legate on special missions to the Italian states, to France, and to Germany. It is generally stated that he died on February 8, 1089, but the date does not seem quite certain.

See the *Kirchenlexikon*, vol. ix, p. 1915 ; Mann, *The Lives of the Popes*, vi, 302, who points out that there is other contemporary evidence corroborating the letter of the citizens of Florence. A short essay on the *Vita e Gesta di S. Pietro Igneo*, by I. M. Pieroni, was published at Prato in 1894. It seems highly probable that the ordeal by fire proposed by the Franciscan, Fra Francesco di Puglia, in the case of Savonarola, which, ending, as it did, in fiasco, brought about the great reformer's downfall, must have been suggested by the historical case of St Peter Igneus 400 years earlier. The letter of the citizens of Florence has been many times printed. It may be found in Migne, *P.L.*, vol. cxlvi, cc. 693–698, and in the *Acta Sanctorum*, July, vol. iii, 358–359.

ST STEPHEN OF GRANDMONT, Abbot

A.D. 1124

St Stephen, the son of the Viscount of Thiers (in the Auvergne), gave promise of unusual sanctity from his earliest years. He had as tutor the Dean of the Church of Paris, a pious priest called Milo, who, when he was appointed Bishop of Beneventum in 1074, still kept the saint with him, continuing to instruct him, and, in due course, ordaining him deacon. After Milo's death in 1076, Stephen pursued his studies in Rome for four years. All this time he was being urged by an inward voice to retire into solitude, to do penance for his sins and to consider the dangers which beset those who undertook the cure of souls. Finally he felt inspired to imitate the rigorous rule of a certain monastery he had seen in Calabria, and obtained leave from Pope Gregory VII to embrace the life of a hermit. He therefore proceeded to settle his affairs and returned to the castle of Thiers, the seat of his late parents, who, being very pious, had always rejoiced to see him so devoutly inclined. Now that they were dead, Stephen's other relations and friends so strongly opposed his intention of renouncing the world, that he took his departure secretly, and, travelling through much unsettled country, arrived at Muret, a desolate, barren mountain in the nighbourhood of Limoges, which was haunted by wild beasts and exposed to bitter spells of cold. Here he took up his abode, and, by a vow, consecrated himself to the service of God with these words : "I, Stephen, renounce the devil and all his pomps and do offer and dedicate myself to the Father, Son, and Holy Ghost, one God in three Persons." This he wrote and always kept by him, with a ring which he wore to serve him as a memorial. He built himself a hut with the boughs of trees, and in this place passed forty-six years in prayer and in the practice of almost superhuman austerities. He lived at first on wild herbs and roots. In the second summer he was discovered by shepherds, who brought him a little coarse bread, and some of the country people continued to provide him with the same food for the rest of his life. He always wore, next his skin, a hair cloth with iron plates and hoops studded with sharp spikes, over which his only garment, made of the coarsest stuff, was the same in winter and in summer. When overcome by sleep, he took a short rest on rough boards, laid in the form of a coffin. When he was not employed in manual work, he lay prostrate on the ground in adoration of the majesty of God. The sweetness he felt in divine contemplation made him often forget, for two or three days together, to take any nourishment. When sixty years old, finding his stomach exceedingly weak, he allowed a few drops of wine to be mixed with the water he drank. Many desired to follow the same manner of life and came to be his disciples. Though most rigorous to himself, he was mild to those under his direction, and adapted their mortifications to their strength. On the other hand, he allowed no indulgence with regard to the essential points of a solitary life, *viz.*, silence, poverty, and the denial of self-will. He often exhorted his disciples to become detached from all earthly things and to love holy poverty. To those who asked to be admitted into his community he used to say : "This is a prison without either hole or door whereby to return into the world, unless a person makes a breach for himself. Should this misfortune befall you, I could not send after you because none who are here have any more communication than I have with the outside world." He behaved, among his disciples, as the least of them, taking the lowest place and allowing no one to rise to pay him respect : whilst they were at table, he would often sit on the ground and read them the Lives of the Saints. God bestowed on him a secret light which enabled him often to read the secret thoughts of others. The author of his Life gives a long history of his miracles, but the conversion of many obstinate sinners was still more miraculous : it seemed as if no heart could resist the grace which accompanied his words.

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* There are innumerable stories, many of which seem to rest on trustworthy evidence, of religious mystics in all parts of the world, especially in the Far East, who perform this same feat. The late Mr. Andrew Lang has collected some of them in his *Magic and Religion* (pp. 270–294), but there are numbers of others.

Two cardinals, one of whom afterwards became Pope as Innocent II, paid the saint a visit in his desert when they came to France as papal legates to the King. When they asked him whether he was a canon regular, a monk, or a hermit, he said he was none of those things. Upon being further questioned he replied : " We are sinners whom the mercy of God has brought to this wilderness to do penance. The Pope himself has imposed these penances on us for our sins. Owing to our imperfection and frailty, we lack the courage to imitate the fervour of those holy hermits who lived in divine contemplation, almost without any thought for their bodies. You see that we do not wear the habit of canons or of monks. We are still further from usurping those names which we respect at a distance in the person of the priest and in the sanctity of the monk. We are poor, wretched sinners who, whilst fearing divine justice, yet hope by this means to find favour with our Lord Jesus Christ in the day of His judgement." The legates departed greatly edified by what they had seen and heard. Eight days later the saint was admonished by God of his approaching death, and he redoubled his fervour and his religious exercises until sickness came upon him. He gave his disciples his last instructions, and his exhortation was so fervent that it dispelled their fears at losing him, and they seemed to share something of his own feeling of peace. He caused himself to be carried into the chapel, where he heard Mass and received extreme unction and the viaticum. Then, repeating the words : " Lord, into Thy hands I commend my spirit," he expired, being then eighty years old and having spent nearly fifty years in his desert. His disciples buried him privately, to prevent a large concourse of people ; but the news of his death drew great crowds to his tomb, which was honoured by many miracles. Four months after his death, the priory of Ambazac claimed the land of Muret, and the disciples of the holy man, who had inherited his principles and spirit, abandoned the ground without any contention and retired to Grandmont, a desert one league away, carrying with them St Stephen's body.

The saint was canonised by Clement III at the request of King Henry II of England. Such was the fervour and sanctity of the saint's first disciples that they were the admiration of the world. John of Salisbury, a contemporary writer, describes them as men so upraised above the ordinary requirements of life as to have conquered not only human passion and worldliness, but even nature itself.

See the *Acta Sanctorum*, Feb., vol. ii; Heimbucher, *Die Orden und Kongregationen*, vol. i, pp. 415-416.

BD. ISAIAH BONER

A.D. 1471

He was a Pole and a native of Cracow. He was sent, by his parents, to the Academy of Cracow where his exceptional abilities were recognised and developed, and he afterwards passed brilliantly through the higher courses of study until he acquired the degree of Doctor of Divinity. For a short time he was quite uncertain how he could best serve God, but he eventually chose the religious life and entered the Augustinian monastery at Kazimiertz—a town which took its name from King Casimir who had built the church and the monastery. Here Isaiah set an example of singleness of heart, edifying everyone by his sanctity and learning. He was soon given the congenial task of expounding and explaining, in the oratory, obscure and difficult passages of Holy Scripture. This he did with much eloquence, not merely stimulating and interesting the minds of his brother monks by the subtle truths he set forth, but also attracting their souls wonderfully to the love of Christ. Sometimes, we are told, his burning words would descend like firebrands amongst his audience, kindling a flame of devotion which consumed all worldliness, and at another time he would expound the Bible devotionally, from the Fall of man onwards, in the manner of a prayer—after a special method of his own. His discourses had an excellent effect on his hearers and led to a great increase of fervour and zeal in the monastery. Whilst he was thus inspiring others with his eloquence, he was privately mortifying himself more and more, lest, while he preached to others, he should himself become a castaway. He scourged his body constantly and spent long nights in watching and holding converse with God. It was not so much his passions that he had to fight as the hidden powers of evil which assailed him even when his heart was uplifted in meditation and contemplation ; sometimes he was disturbed by the voices of evil spirits, sometimes he was struck with blows. His recreation was to make pilgrimages to the shrines of Polish saints and to visit the sick, whom he cheered by spiritual advice and by directing their minds to the heavenly reward which is laid up for those who bear their sufferings on earth with resignation. To any who had a grudge against him or who showed him any antipathy, he was most humble, kneeling to them and asking their pardon very earnestly. As his life was drawing to a close, he had a vision of our Lady carrying the Infant Saviour. She was surrounded by a choir of angels and followed by a procession of Polish saints, and she addressed him, saying : " Isaiah, my dear servant, prepare to enter into possession of the kingdom of Heaven, prepared by God for the saints from the foundation of the world." He was buried in the church of St Catherine.

See the *Acta Sanctorum*, Feb., vol. ii, and Ossinger, *Bibliotheca Augustiniana*.

BD. STEPHEN THEODORE CUÉNOT, BD. JOHN CHARLES CORNAY,

AND OTHER MARTYRS IN COCHIN CHINA AND ANNAM

NINETEENTH CENTURY

The Société des Missions Étrangères celebrates on this day the triumph of some of its most heroic alumni. In spite of the softness and self-indulgence of modern life, they have given proof that the tradition of indomitable fortitude left by the early martyrs has not yet died out in the Church of Christ. Every member of the large groups beatified in 1900 and 1909 would deserve a separate panegyric, but it is necessary to restrict ourselves to one or two of the most conspicuous.

Stephen Theodore Cuénot, in virtue of his episcopal dignity and of his many years of labour under conditions which would daunt the stoutest heart, must claim the first place. He was born in the diocese of Besançon on February 24, 1802, and after making his studies at the seminary of the Missions Étrangères in Paris he came to Annam in 1829. After a few years spent in studying the language and in apostolic work among the Annamese converts, a violent persecution broke out in 1833. Cuénot was directed by his superiors to seek refuge in Siam with some of the native students for the priesthood. Sad discouragements and reverses met him everywhere, but his courage and resourcefulness were so manifest that in 1835 at Singapore he was consecrated episcopal coadjutor to Mgr. Taberd with the title of Bishop of Metellopolis. The persecution still raged in Annam, but Mgr. Cuénot managed to effect an entrance, and though terribly hampered in his work by having to remain continually in hiding, he performed marvels in reorganising the scattered Christian communities and in giving fresh courage to the old native priests and catechists. His zeal was contagious in spite of the adverse conditions. Many converts were made, and, as we are told, "the spirit of apostleship became so habitual to the neophytes that they believed that they could not be pleasing to God or their bishop unless they constantly devoted themselves to gain over others to the Faith." Another great work to which he devoted his best energies was the training of a native clergy, and he was also most diligent in collecting reliable information concerning the martyrs who had already shed their blood for Christ in that country. In fifteen years Mgr. Cuénot had established three separate vicariates in Cochin-China, each of them served by some twenty priests, though, on his arrival as Vicar-Apostolic, there had hardly been more than a dozen priests, most of them aged and decrepit, in the whole country. After an episcopate of more than twenty-five years, during which there had at no time been immunity from persecution, a very violent outbreak of fanaticism occurred which affected even the province of Binh-Dinh where the Christians had hitherto been left in comparative peace. The bishop took refuge in the house of a pagan, "who concealed him in a narrow cell adroitly built in the thickness of a double wall." The searchers failed to discover his hiding-place, but finding traces of his belongings, kept watch in the same spot. After two days the bishop, exhausted and ill, could no longer endure the raging thirst which consumed him, and ventured to show himself. He was at once seized, thrust into a narrow cage, in which the prisoner could only squat, bent almost double, and was in this conveyed to the chief town of the district. Though he was then given some measure of liberty within the fortress, he died a few days later as the result of a violent attack of dysentery. He had scarcely breathed his last when orders arrived from the capital that he should be at once beheaded. One of the mandarins proposed to execute the sentence on the corpse, but the two others prevented this last barbarity. The twenty-two native priests under his immediate control were all arrested or dispersed to wander as fugitives among the mountains. "Half the clerical students," we are told, "all the pupils of the junior college, all the nuns, altogether a band of 250, have fallen into the hands of the persecutors and are branded on the face with the letters *ta dao* (perverse religion) as a badge of infamy. They either have a cang, or a chain, around their necks, some have both ; they are divided into small parties and distributed among the different villages where they are crowded into wretched hovels. . . . The rumour has now spread that two villages have burnt the Christians in order to save their guards the trouble of watching them, and when called to account by the mandarins, they pretended that the fire was accidental." So wrote the pro-vicar from Saigon in January, 1862. The Blessed Stephen Cuénot had died on November 14 in the previous year.

Blessed John Charles Cornay, who was put to death in the same mission field twenty-four years earlier, was a much younger man when he fell into the hands of the persecutors. Born at Loudun on February 27, 1809, he led a very tranquil existence at home, at school, and at the Grand Séminaire where he had been accepted to study for the priesthood. He had just been ordained subdeacon in 1830, when an appeal was made to the students inviting volunteers to offer themselves for the perilous missions of the Propagation of the Faith. Cornay was one of those who accepted the call. After spending but a single year at the seminary of the Missions Étrangères, he was, owing to special circumstances, despatched to the East in September, 1831, before he had even been raised to the priesthood. At Macao in 1834 he was ordained, and being prevented by the death of those who were to have been his guides from penetrating into Su-tchuen, he studied the Annamese dialect and remained in that province, though persecution threatened and his health was always of the poorest. The principal scene of his labours was Ban-nó, where unfortunately a brigand chief sought to take refuge, but was imprisoned and expelled by the inhabitants, largely composed of Christians. Out of revenge this man denounced the commune to the mandarins, stating that in defiance of the laws they were keeping a Catholic priest in hiding amongst them. The mandarins were not fanatical and took no action. Then the man's wife made a pretence that she wanted to become a Christian, and by that means obtained evidence of the Abbé Cornay's presence in the village and information as to his manner of living. During the night she buried a number of weapons in the plot of ground he cultivated, and then laid an information that an armed insurrection was being plotted by the priest. The story was believed, soldiers were sent, the arms were found, the missionary arrested, and put in a cang. He seems to have been treated with a curious mixture of severity and kindness. He was at first left without food and exposed to the terrible rays of the sun; it was June, and Annam is well within the tropics. On the other hand, as time went on, some little indulgence was shown him. The gaiety of this youth of twenty-eight seems quite to have won the hearts of those who had more immediately to do with him. He had a beautiful voice, and the various commanders and mandarins before whom he was brought nearly always made him sing to them, though he must often have been near to fainting from hunger, illness, and want of sleep. The cage, or rather the series of cages, in which he was kept for three months, loaded moreover with chains for part of the time, did not allow of his lying down at full length. On two occasions he was most cruelly beaten, receiving on one occasion fifty and on the second sixty-five strokes of a loaded whip which marked his body with bleeding weals, in the attempt to extort from him a confession of the conspiracy for which he had been denounced. Not the least part of his sufferings was the brutal treatment of the two or three faithful Christians, his catechists and others, who were flogged and tortured in his presence.

In the end the sentence to be passed upon him was referred to the King, and the reply having come by mounted courier was carried out the same day, September 20, 1837. History is prone to repeat itself strangely. It is recorded of the Spanish martyr St Fructuosus, who died in the third century, that on the day that he suffered he was still careful to observe the fasts of the Church. They offered him food before the lawful hour, but he announced that he would break his fast in heaven. Similarly, September 20 being an ember day, the Abbé Cornay, in spite of the sufferings of his confinement and of ill-health, would not dispense himself from the common law. The execution took place without delay. A huge crowd assembled, for no European had ever suffered there before. A large body of soldiers took part in the procession and kept order. The sentence was displayed upon a placard and ran in these terms:

"The culprit called Tan, whose true name is Cao-Lang-Ne (*i.e.*, Cornay),* of the kingdom of Flu-Lang-Sa (*i.e.*, France) and of the town of Loudun, has been found guilty as the teacher of a false religion masquerading in this country, and as the head of an insurrection. The supreme tribunal decrees that he is to be hewn to pieces and that his head, after being exposed for three days, is to be thrown into the river. May this exemplary sentence be a warning to all.

* The Chinese always confuse the letters *r* and *l*. Thus both the *r* of Cornay and the *r* of France are rendered by a sound which is here written *lang*.

"The 21st of the eighth moon of the eighteenth year of the reign of Minh-Mênh."

The penalty enjoined was an extreme form of punishment reserved for cases of high treason. The limbs of the condemned man were usually cut off joint by joint, and it was only after he had been thus mutilated that his head was stricken off and the trunk quartered. In this case the presiding magistrate, seemingly at some risk to himself of royal disfavour, showed mercy, and the martyr was decapitated by a single blow of the sword before the rest of the sentence was carried out. During the long procession which preceded the execution the holy missionary sang hymns and canticles aloud with all the strength which remained to him, and his courage made a deep impression on pagans and Christians alike.

See for Blessed Stephen Theodore Cuénot the *Annals of the Propagation of the Faith*, 1862, pp. 250–260; and for Bd. Jean Charles Cornay the French *Annales*, March, 1839, pp. 224–261. In both cases we have contemporary accounts from those who were on the spot. *Cf.* also Kempf, *The Holiness of the Church in the Nineteenth Century*.

FEBRUARY 9

ST CYRIL OF ALEXANDRIA, Bp., Doctor, and Conf.

Patriarch of Alexandria

A.D. 444

ST CYRIL has been called the Doctor of the Incarnation, as St Augustine was styled the Doctor of Divine Grace. He studied under his uncle Theophilus, and, throughout his life, he made it a rule never to advance any doctrine which he had not learnt from the ancient Fathers. His books against Julian the Apostate show that he had read the profane writers. He often said himself that he neglected human eloquence, and it is certainly to be regretted that he did not cultivate a clearer style and write purer Greek. Upon the death of Theophilus in 412, he was raised by the people of Alexandria to the dignity of patriarch. He began to exert his authority by causing the churches of the Novatians in the city to be closed and their sacred vessels to be seized—an action condemned by the Church historian Socrates who was inclined to favour these heretics, but we do not know his reasons and the grounds upon which he acted. He next drove out the Jews, who were very numerous and who had enjoyed great privileges in the city since the time of Alexander the Great. Their generally seditious attitude and several acts of violence committed by them decided him to take this step, which greatly incensed Orestes the governor, although it was approved by the Emperor Theodosius. It was in any case effective, for the Jews did not return. This unhappy disagreement with Orestes led to unfortunate results. Hypatia, a woman of noble character and a pagan, was the most influential teacher of philosophy at that time in Alexandria, and her reputation was so great that disciples flocked to her from all parts. Among these was the great Synesius, who submitted all his works to her criticism. She was consulted by philosophers of the first rank on the most intricate points of learning and in particular about the Platonic philosophy in which she was specially interested. She was much respected by the governor, whom she often visited, and who used to consult her even on matters of civil administration. Nowhere was the populace more unruly or more prone to lawless acts of violence than in Alexandria, the second largest city in the world. Acting upon a suspicion that Hypatia had incensed the governor against their bishop, the mob attacked her in the streets, pulled her out of her chariot, cut and mangled her flesh, and tore her body in pieces—to the great grief and scandal of all good men, and especially of St Cyril. Only one other fact is known to us concerning this earlier period of his episcopate. He had imbibed certain prejudices against the great St Chrysostom, but was prevailed upon by St Isidore of Pelusium to insert his name in the diptychs of his church, in 419: whereupon Pope Zozimus sent him letters of communion.

In the year 428 Nestorius, a monk and priest of Antioch, was made Bishop of Constantinople. The severity of his life, joined with an outward appearance of virtue, a superficial learning, and great fluency of language, gained him a considerable reputation in the world. On the other hand, he was—so at least his opponents declared—full of self-conceit, he neglected the study of the Fathers, he was a man of weak judgement, and he was extremely vain, obstinate, and violent. This is the character he bears in the history of those times, and it is also ascribed to him by Socrates as well as by Theodoret, who had at one time been impressed in his favour. Marius Mercator informs us that, although upon being made bishop he immediately began to persecute with great fury not only the Arians, but also the Macedonians, Manichees, and Quartodecimans, whom he banished out of his diocese, yet he himself is said to have denied the necessity of grace, and he received into communion Celestius and Julian who had been condemned for Pelagianism by Popes Innocent and Zozimus and banished out of the West by the Emperor Honorius. The Emperor Theodosius II, however, obliged them to leave Constantinople in spite of the protection of the bishop. Nestorius and the priests who followed him proceeded to broach new errors from the pulpit, teaching that there were two distinct persons in Christ, that of God and that of man, joined only by a moral union, whereby, according to them, the Godhead dwelt in the humanity merely as its temple. Consequently he denied the Incarnation, in other words he denied that God was made man. He also said that the Blessed Virgin ought not to be styled the mother of God, but only of the man who was Christ, whose humanity was but the temple of the divinity and not a nature hypostatically assumed by the divine Person. Even when, at last, overborne by the authority of venerable teachers in the past, he allowed her the empty title of mother of God, he and his followers still continued to deny the mystery. The people were shocked at these new doctrines, and the priests St

Proclus, Eusebius, who was afterwards Bishop of Dorylæum, and others, separated themselves from the communion of Nestorius, after having remonstrated in vain. His homilies gave great offence, and protests arose from all sides against the errors they contained. St Cyril, after reading them, sent him a mild expostulation, but was answered with haughtiness and contempt. Both parties appealed to Pope Celestine, who after examining the doctrine in a Council at Rome, condemned it and pronounced a sentence of excommunication and deposition against Nestorius unless, within ten days of receiving notice of the sentence, he publicly retracted his errors. St Cyril, who was appointed the papal delegate to see the sentence carried out, sent Nestorius, with his third and last summons, twelve propositions with anathemas, hence called " anathematisms," to be signed by him as a proof of his orthodoxy. The heresiarch, however, showed himself more obstinate than ever. This occasioned the summoning of the third general council which was held at Ephesus in 431 and which was attended by two hundred bishops with St Cyril at their head as Pope Celestine's legate and representative. Nestorius was present in the town, but refused to appear, although he was cited three times. After his heretical sermons had been read, and depositions received against him, his doctrines were condemned and a sentence of excommunication and deposition was pronounced which was notified to the Emperor. Six days later there arrived at Ephesus John, Patriarch of Antioch, with forty-one " Eastern " bishops who had not been able to reach Ephesus in time. They were prejudiced in favour of Nestorius, although they did not share his errors, of which indeed they deemed him innocent. Instead of associating themselves with the council, they assembled by themselves and presumed to excommunicate St Cyril and his adherents. Both sides appealed to the Emperor, by whose order St Cyril and Nestorius were both arrested and kept in confinement, St Cyril being the worse treated of the two. Nay, through his opponent's interest at court, he was on the point of being banished when three legates arrived from Pope Celestine and the matter soon took another turn. After a careful consideration of what had been done under St Cyril, the legates confirmed the condemnation of Nestorius, approved the saint's conduct, and declared the sentence pronounced against him null and void. Thus he was vindicated with honour, and, though the " Eastern " bishops of the Antiochene province continued their schism for a while, they made peace with St Cyril in 433, when they condemned Nestorius and gave a clear and orthodox declaration of their own faith. Nestorius, after being banished from his see, retired to his old monastery at Antioch, but his former friend the Patriarch John, finding that he was trying to pervert others, persuaded the Emperor Theodosius to remove him. He was banished to the Great Oasis, in the deserts of Egypt on the borders of Libya, in 431, and died miserably and impenitent in his exile. His sect has numerous adherents in the East to the present day. St Cyril, who had thus triumphed over this heretic by his intrepidity and courage, thanked God for his sufferings and professed himself ready to shed his blood for the Gospel. He arrived at Alexandria on October 30, 431, and spent the rest of his life in maintaining the faith of the Church in all its purity, in promoting peace and union among the faithful and in the labours of his see, until his death in 444. The Alexandrians, Copts, and Ethiopians, abridging his name, called him Kerlos and gave him the title of Doctor of the World, whilst Pope Celestine described him as "the generous defender of the Church and faith—the Catholic doctor, and an apostolic man."

The great devotion of this saint to the Holy Sacrament is manifest from the frequency with which he emphasises the glorious effects it produces upon those who receive it worthily. Indeed, he says that, by the Holy Communion, we are made corporeal with Christ. The eminent dignity of the ever-glorious Virgin Mary was another subject on which he dwells in his writings. What we have chiefly to thank him for is the firm and uncompromising stand he took with regard to the dogma of the Incarnation—an attitude which led to the clear statements of the great council over which he presided. Although, since his day, Nestorianism and Pelagianism have, from time to time and under different names, tried to rear their heads in various quarters of the world, they have never again been a real menace to the Holy Catholic Church as a whole. We ought indeed to be grateful that we, in our generation, are left in no doubt as to what we should believe with regard to that holy mystery upon which we base our faith as Christians.

It must surely be difficult for those who profess to hold the same faith as that defined in the first six general councils to shut their eyes to the vigour and conviction with which St Cyril before the year 431 affirmed his Eucharistic doctrine. In a letter to Nestorius which received the general and formal assent of the Fathers at Ephesus, he had written :

"Proclaiming the death according to the flesh of the only begotten Son of God, that is, Jesus Christ, and confessing His resurrection from the dead and ascent into heaven, we celebrate the bloodless sacrifice in our churches ; and thus approach the mystic blessings, and are sanctified by partaking of the holy flesh and the precious blood of Christ the Saviour of us all. And we receive it, not as common flesh (God forbid), nor as the flesh of a man sanctified and associated with the Word according to the unity of merit, or as having a divine indwelling, but as really the life-giving and very flesh of the Word Himself" (Migne, *P.G.*, lxxvii, 113).

And the same teacher wrote to Calosyrius, the Bishop of Arsinoe :

" I hear that they say that the sacramental consecration does not avail for hallowing if a portion of it be kept to another day. In saying so they are mad. For Christ is not altered, nor will His holy body be changed ; but the power of the consecration and the life-giving grace still remain in it " (Migne, *P.G.*, lxxvi, 1073–1076).

Our knowledge of St Cyril is derived principally from his own writings and from the Church historians Socrates, Sozomen, and Theodoret. The view of his life and work presented by Butler is the traditional view, and we are not here directly concerned with the discussions which, owing mainly to the discovery of the work known as *The Bazaar of Heracleides*, have lately been devoted to the character of Nestorius and his teaching. The literature connected with St Cyril is very copious. A sufficient account will be found in the two articles in the *Dictionnaire de Théologie Catholique*—" Cyrille d'Alexandrie " and " Ephèse, Concile de "—as well as in Bardenhewer's *Patrology*. See also Duchesne, *Histoire Ancienne de l'Église*, vol. iii (Eng. Trans.), and an article on the presents made by St Cyril to the Court of Constantinople in Batiffol, *Études de Liturgie et d'Archéologie chrétienne* (1919). For documents connected with the Council of Ephesus we have now to consult Ed. Schwartz, *Acta Conciliorum Œcumenicorum*, so far as that great work has been published.

ST APOLLONIA, Virg. and Mart.

A.D. 249

St Dionysius of Alexandria wrote to Fabius, Bishop of Antioch, an account of the persecution of the Christians by the heathen populace of Alexandria in the last year of the reign of the Emperor Philip. A certain poet, who pretended to foretell things to come, stirred up this great city against the Christians on the score of their religion. The first victim of their rage was a venerable old man named Metras or Metrius, whom they tried to compel to utter blasphemies against the worship of the true God. When he refused, they beat him with staves, thrust splinters of reeds into his eyes, and, having dragged him to one of the suburbs, stoned him to death. The next person they seized was a Christian woman, called Quinta, whom they carried to one of their temples to force her to worship the idol. She addressed their false god with words of scorn which so exasperated the people that they dragged her, by the heels, over the pavement of sharp pebbles, cruelly scourged her, and then stoned her. By this time, the rioters were at the height of their fury and Alexandria seemed like a city taken by storm. The Christians offered no resistance, but betook themselves to flight, abandoning their goods without complaint, because their hearts had no ties upon earth. Their constancy was so general that St Dionysius knew of none who had renounced Christ. Apollonia, an aged deaconess, was seized by them. With blows in the face they knocked out all her teeth, and then, kindling a great fire outside the city, they threatened to cast her into it unless she uttered certain impious words. She begged for a moment's delay, as if to consider the proposal ; then, to convince her persecutors that her sacrifice was perfectly voluntary, she no sooner found herself free than she leaped into the flames of her own accord. They next wreaked their fury on a holy man named Serapion and tortured him in his own house with great barbarity. After bruising his limbs and breaking his bones, they threw him headlong from the top of the house on to the pavement. We meet with churches and altars dedicated to St Apollonia in most parts of the Western Church, but she is not venerated in any Oriental Church, though she suffered in Alexandria. To account for her action in thus anticipating her death St Augustine supposes that she acted by a particular direction of the Holy Ghost, since it would not otherwise be lawful for anyone to hasten his own end. She is invoked against toothache and all dental diseases. Her more common attributes in art are a pair of pincers holding a tooth, or else a golden tooth suspended on her neck chain. Sometimes also we find a blazing pyre beside her. The palm which she carries is common to nearly all martyrs.

The statement of St Dionysius of Alexandria is incorporated by Eusebius in his history (vi, 41). See also *Acta Sanctorum*, Feb., vol. ii ; and Künstle, *Ikonographie der Heiligen* (1926), pp. 90–93, where an excellent bibliography will be found dealing mainly with the representations of St Apollonia in art.

ST NICEPHORUS, MART.

c. A.D. 260

There dwelt in Antioch a priest called Sapricius and a layman named Nicephorus, who were close friends of many years' standing. But dissension having arisen between them, their friendship was succeeded by bitter hatred and they refused to salute each other in the streets. This continued for a considerable time until Nicephorus, coming to himself and realising the sinfulness of such animosity. resolved to seek a reconciliation. He accordingly deputed some of his friends to go to Sapricius to ask his forgiveness, promising him any reasonable satisfaction he might require. The priest, however, refused to be placated. Nicephorus sent other friends who begged and entreated him to be reconciled, but all in vain. Nicephorus sent a third time—but still to no purpose, Sapricius having closed his ears even to Christ who commands us to forgive as we would be forgiven. Nicephorus now went in person to his house, cast himself at his feet, and, owning his fault, humbly begged for pardon, but this succeeded no better. It was in the year 260 when the persecution against the Christians suddenly began to rage under Valerian and Gallienus. Sapricius soon after was apprehended and brought before the governor, who asked him his name. "Sapricius," he answered. "Of what profession ?" inquired the governor. "I am a Christian." Then he was asked if he was of the clergy. "I have the honour to be a priest," replied Sapricius, adding, "We Christians acknowledge one Lord and Master, Jesus Christ, who is God : the only and true God, who created heaven and earth. The gods of the pagans are devils."—The president, exasperated, gave orders for him to be tortured on the rack. The extreme pain did not shake the constancy of Sapricius, who said to his tormentors : "My body is in your power, but you cannot touch my soul of which my Saviour Jesus Christ is master." The president, seeing him so resolute, pronounced this sentence : "Sapricius, the Christian priest, who is so ridiculously certain that he will rise again, shall be delivered over to the public executioner to be beheaded, because he has contemned the edict of the Emperors." Sapricius seemed to receive this sentence cheerfully, and was in haste to arrive at the place of execution in the hope of winning his crown. Nicephorus ran to meet him and, casting himself at his feet, said : "Martyr of Jesus Christ, forgive me my offence." Sapricius made no answer. Nicephorus waited for him in another street and again besought forgiveness, but the heart of Sapricius was more and more hardened and he would not even look at him. The soldiers jeered at Nicephorus for being so anxious for the pardon of a criminal about to die. At the place of execution, Nicephorus renewed his supplications, but all in vain. The executioner ordered Sapricius to kneel down that they might cut off his head. Sapricius asked : "Upon what account ?"—"Because you will not sacrifice to the gods or obey the Emperors." The wretched man exclaimed : "Stay, friends !

Do not put me to death. I will do as you desire : I am ready to sacrifice ! " Nicephorus, distressed at his apostasy, cried out : " Brother, what are you doing ? Do not renounce our master, Jesus Christ ! Do not forfeit a crown you have gained by your sufferings ! " But as Sapricius would pay no attention to his words, Nicephorus, weeping bitterly for the fall of Sapricius, said to the executioners : " I am a Christian and believe in Jesus Christ whom this miserable man has denied : behold, I am ready to die in his stead." All present were greatly astonished, and the officers despatched a lictor to the governor, asking what they should do, and informing him of what had happened. The governor replied that if Nicephorus persisted in refusing to sacrifice to the gods, he should perish by the sword, and he was accordingly executed. Thus Nicephorus received three immortal crowns, *viz.*, those of faith, humility, and charity.

Although St Nicephorus is commemorated on this day in the Roman Martyrology, and though the acts have been included by Dom Ruinart in his collection of *authentic* stories of martyrdoms, there can be little doubt that the Bollandist, Father Delehaye, is absolutely right in characterising the narrative summarised above as nothing better than a pious romance. Ruinart has not in fact been quite candid in his treatment of the text which he prints. The older Greek text contains many citations from Scripture and other comments which to the discerning eye betray the purpose of edification which the author had dominantly in view. These Ruinart, following a later recension, has omitted. The whole object of the Nicephorus narrative, as Delehaye (*Les Passions des Martyrs et les Genres littéraires*, 1921, p. 220) points out, is to teach the moral lesson of the forgiveness of injuries. He holds that these acts constitute a typical specimen of " the romance of the imagination," the hero of which never existed (see *Les Légendes Hagiographiques*, 3rd edn., pp. 109 and 113). It is true that Nicephorus has been adopted as a local saint in Istria (*ib.*, p. 56), but he certainly did not belong there. See the *Acta Sanctorum*, Feb., vol. ii ; *B.H.L.*, nn. 6085, 6086 ; *B.H.G.*, nn. 1331–1334 ; *Analecta Bollandiana*, vol. xvi, p. 299.

ST THELIAU, or TEILO, Bp. of Llandaff, Conf.

c. A.D. 560

He was born in the same province as St Sampson, at Eccluis-Guiniau, apparently Penally near Tenby. His sister, Anaumed, went over to Armorica (Brittany) in 490 to be married to Budic, King of the Armorican Britons, and before she left her own country she promised St Theliau that she would consecrate her first child very specially to God. Theliau was educated under the holy discipline of St Dubricius, and, soon after the year 500, is said to have made a pilgrimage to Jerusalem with his schoolfellows, St David and St Paternus, and there all three were consecrated bishops. On the return journey, St David stopped at Dol with Sampson the elder who had been Bishop of York, but was driven out by the Saxons, and after escaping to Armorica had been made Bishop of Dol. This prelate and St Theliau planted a great avenue, three miles in length, from Dol to Cai, and, for many years, it was known by their names. Theliau remained seven years working with St Sampson and then returned to Wales. When St Dubricius was transferred from the see of Llandaff to that of Caerleon in 495, Theliau was induced to succeed him at Llandaff, of which church he has always been considered the chief patron. Leland says that his learning, piety, and pastoral zeal, especially in the choice and instruction of his clergy, gained him a reputation which no age can ever obliterate. His authority alone decided whatever controversies arose in his time. When the yellow plague depopulated Wales, he displayed the greatest courage and charity : Providence preserved his life for the sake of others. He lived to a happy old age, dying in a monastery where he had been preparing himself for his passing. The place was called from him Llan-deilo-vaur, *i.e.*, the church of the great Theliau : it was situated on the bank of the river Tovy in Caermarthenshire. The Llandaff register mentions amongst his disciples the name of his nephew, St Oudoceus, who succeeded him in the see of Llandaff.

It must be confessed that here, as in the case of so many other Celtic saints, the whole story, as told by different writers, seems to be little more than a tissue of contradictions. We have accounts of St Teilo in the *Liber Landavensis*, in the *Regentum Landavense*, in the Life by Galfredus, whose identity cannot well be determined, and a summary by Capgrave, together with many occasional references in such Lives as those of St Sampson, St Oudoceus, and St David. But it is impossible from these materials to piece together any consistent history. The heroism and charity of St Teilo in facing " the yellow plague " are commended above, but another account informs us that by the direction of an angel he left the country and withdrew into Brittany. The description of St Teilo as Bishop of York seems improbable enough, but Prof. Burkitt in the *Journal of Theological Studies* has recently entered a plea in its favour. There is, however, no reason for supposing that Teilo ever occupied the see of St David's. Perhaps the most extravagant of all the incidents invented by the chroniclers is one recorded in the *Myvyrian Archaiology*, i, p. 44, that when three churches disputed the honour of possessing his remains, the Almighty, to settle the dispute, fashioned three corpses perfectly alike, so that each of the claimants was satisfied. See Gould and Fisher, *Lives of the British Saints*, iv, pp. 226–242 ; Stanton, *Menology ; Analecta Bollandiana* (1895), xiv, pp. 445 *seq. ;* A. Wade-Evans, *Life of St David*.

ST SABINUS, Bp. and Conf.

c. A.D. 566

The history of St Sabinus is rather difficult to disentangle, not only because it has been overlaid with legend, but also because there are two other saints of the same name inscribed in the *Acta Sanctorum* on February 9 and some points in their lives are so similar that it seems as though they had been confused. One of them was a bishop who assisted at the consecration of St Michael's sanctuary on Monte Gargano in 493 and was buried at Atripaldo, but our saint lived later and his body was interred elsewhere. He was the son of wealthy and respected parents and was born at Canosa* in Apulia. From his youth, he only desired the things of God and cared nothing for money, except as a means of helping the poor which he did most generously. He became Bishop of Canosa, and was on friendly terms with the most prominent men of his time, including St Benedict himself, who appears to have foretold to him that Rome would not be destroyed by Totila and the Goths. Pope Agapetus I sent him as a legate to the court of the Emperor Justinian to support the newly-appointed patriarch, Mennas, against the heretic Anthimus, and he attended the council presided over by Mennas in the year 536. On his way back through Lycia, he visited the tomb of St Nicholas at Myra and saw the saint in a vision. In his old age he lost his sight, but was endowed with great inward light and with the gift of prophecy. It is related that Totila, wishing to test it, persuaded the bishop's cupbearer to let him proffer the drinking-cup to the blind saint. No sooner had Sabinus grasped the cup than he exclaimed : "Long live that hand," and from thenceforth Totila and his courtiers held him to be indeed a prophet, and treated him with great honour. Another occasion on which he displayed this power was when his archdeacon, Vindimus, who was eager to obtain the bishopric, wishing to hasten his death induced the cupbearer to put poison in the old man's cup. St Sabinus said to the youth : "Drink it yourself : I know what it contains." Then, as the cupbearer started back in terror, the saint took the goblet and drained it, saying : "I will drink this, but the instigator of this crime will never be a bishop." The poison did him no harm, but his would-be successor expired that same hour, in his own house, three miles away. St Sabinus died in his fifty-second year, and his body was eventually translated to Bari, where it seems to have been forgotten for a time and rediscovered in 1901. In 1562, the marble altar under which his relics lay was overlaid with silver and an inscription engraved upon it, recording the saint's chief actions. Pope Urban II granted permission for the Archbishop of Bari to wear the pallium on the feast day of St Sabinus.

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* Canosa in Apulia (Canusium) is quite a different place from Canossa, not far from Parma, famous in the life of Pope St Gregory VII (Hildebrand)

See the *Acta Sanctorum*, Feb., vol. ii; the *Dialogues* of Pope Gregory the Great, Bk. ii, ch. 15, and Bk. iii, ch. 5; and Ughelli-Coletus, *Italia Sacra*, vol. x (1722), p. 37.

ST ANSBERT, Abp. of Rouen, Conf.

c. A.D. 700

He had been chancellor to King Clotaire III, and in that position had combined the mortification and recollection of a monk with the duties of a married man and of a statesman. Quitting the Court, he took the monastic habit at Fontenelle under St Wandregisilis and, when that holy founder's immediate successor, St Landebert, was made Bishop of Lyons, Ansbert was appointed abbot of the famous monastery. He was confessor to King Theodoric III, with whose consent he was chosen Archbishop of Rouen upon the death of St Ouen in 683. By his care, good order, learning, and piety flourished in his diocese; nevertheless Pepin, mayor of the palace, seemingly for some political motive, banished him upon a false accusation to the monastery of Aumont, on the Sambre, in Hainault, where he died.

A good deal of controversy has arisen over the Life of St Ansbert, the best text of which is that edited by W. Levinson in *M.G.H., Scriptores Rerum Merovingicarum*, vol. v, pp. 613–643. Levinson considers that the Life is not what it pretends to be, the work of Aigradus, a contemporary, but that its composition must be assigned to the end of the eighth century or the beginning of the ninth. With this verdict, as against Vacandard (*Revue des Quest. Histor.*, lxvii [1900], 600–612), the modern Bollandists agree. See also Legris in *Analecta Bollandiana*, xvii (1898), 265–306; and Duchesne, *Fastes Épiscopaux*, ii, 207–208.

BD. MARIANUS SCOTUS

A.D. 1088

The actual name of Marianus Scotus was Muirdach Macc-Robartaigh, and he appears to have been born in Donegal. As a boy he was remarkable for his personal beauty and great strength, as well as for his piety and for the charming simplicity of his manners. His parents destined him for the priesthood and he early assumed some sort of monastic habit, but without joining any Order. With several companions he set out from Ireland, in the year 1067, apparently with the intention of ultimately reaching Rome. At Bamberg they were kindly received by Bishop Otto of Ratisbon and, under his direction, they practised the strictest conventual rule though still seculars. After a year the Bishop, recognising their austerity and convinced of their vocation, advised them to enter a religious Order and they were admitted to the Benedictine monastery of Michelsburg. Though they were very cordially received by the monks, they elected, as they could not speak German, to live apart from the rest, and accordingly a small cell at the foot of the mountain was made over to them. There they remained for some time, but they had not forgotten their original intention of making a pilgrimage to Rome. They told the abbot, who, knowing that it was a devout practice very popular with Irishmen, gave them his blessing and a licence to continue on their way. Upon their arrival at Ratisbon they were hospitably entertained at the convent of the Upper Monastery and here Blessed Marianus, who was a most skilful and industrious scribe, was able to make himself extremely useful to the Abbess Hemma, or Emma, by transcribing books for her. His biographer, after speaking of the rapidity with which he wrote, adds : " Among all the acts which Divine Providence deigned to perform through the same person, I deem this the most worthy of praise and admiration that the holy man wrote, from beginning to end, with his own hand, the Old and New Testament, with explanatory comments on the same books, and this he did, not once or twice, but repeatedly, with a view to the eternal reward—all the while clad in sorry garb, living on slender diet, attended and aided by his brethren, both in the Upper and Lower Monasteries." From the Upper Monastery he moved to the Lower Monastery, where a cell was made over to him and to his brethren, who used to prepare the vellum while he was writing. A remarkable incident was related about him at this period. It was usual to prepare lights for him, as he did much of his work at night. One evening the woman whose duty it was to provide the lights forgot all about them. After she had gone to bed she suddenly remembered her omission and, calling some of her companions, she started up and proceeded to fulfil her duty. They came to the holy man's cell, walking on tiptoes, and then peeped through the chinks of the door. There they saw Marianus busily writing with his right hand whilst, from three fingers of his uplifted left hand, there proceeded three jets of light which gave an illumination more brilliant than that of many lamps. They told the abbess, and the fame of it spread first to Ratisbon and afterwards to far distant places. Nevertheless, as the chronicler remarks, Blessed Marianus—like Moses—was ever the meekest and humblest of men. After remaining some time in Ratisbon, he proposed to resume his journey to Rome, but, by the advice of a pious fellow-countryman, he first asked the Holy Spirit to make it clear to him whether it was the will of God that he should go or that he should remain in Ratisbon. His prayer was answered by a dream, in which he was told to start on his journey, but to remain wherever he should first see the sun rise. He therefore got up very early and went to the Church of St Peter outside the walls of the town to ask God's blessing, and, as he emerged from the building, the sun rose and he knew that he was to stay in Ratisbon. Here he settled down to a life which suited his tastes and talents. He was specially remarkable for his devotion to sacred literature, and not only was he a theologian, but he was also a poet. It would not be possible to give a list of all the books he transcribed or wrote : probably no record was kept of the smaller books and manual psalters which, we are told, he often wrote and gave away to poor clerics and distressed widows. Early copies of at least two of his codices are still extant, and the great library in Vienna possesses a manuscript containing the Epistles of St Paul (and the apocryphal Epistle to the Laodiceans) which is quite clearly an autograph production of his. It is written in small delicate letters and has a full marginal commentary with extracts from the Fathers and other theological writers —all penned in the same handwriting—and, at the end, Marianus signs, in his mother tongue, his native Christian and family names. Father Denis, S.J., who was librarian at the close of the 18th century, has given an interesting description of this document.

The abbess granted to Marianus the Church of St Peter and also a plot of land adjoining it, and here he built a house for himself and those of his fellow-countrymen who wished to live under his direction. In 1078, a pious burgher of Ratisbon, named Bezelin, built for the Irish, at his own expense, a monastery, with a cloister. The fame of Marianus soon reached his native country, and relations and friends came over to join him : in fact, it was not long before his renown had spread to all parts of Ireland, and disciples flocked over in large numbers from every district, although the six abbots who succeeded him all hailed from the province of Ulster. This was the origin of the Scottish or Irish monasteries of the south of Germany, some of which afterwards became so celebrated.

See the Life of Marianus in the *Acta Sanctorum*, Feb., vol. ii ; Rader *Bavaria Sancta*, ii, 227–228 ; *Proceedings of the Royal Irish Academy*, vol. vii, pp. 290 *seq*.

FEBRUARY 10

ST SCHOLASTICA, Virg.

A.D. 543

THIS saint, who was St Benedict's sister, consecrated herself to God from her earliest years, as we learn from St Gregory. It is not known where her first convent was situated, but after her brother had moved to Monte Cassino, she settled at Plombariola in that same neighbourhood, founding and ruling a nunnery about five miles to the south of St Benedict's monastery. St Gregory tells us that St Benedict governed nuns as well as monks, and it seems clear that St Scholastica must have been their abbess, under his direction. She used to visit her brother once a year and, since she was not allowed to enter his monastery, he used to go, with some of his monks, to meet her at a house a little way off. They spent these visits in praising God and in conferring together on spiritual matters. St Gregory gives a remarkable description of the last of these visits. After they had passed the day, as usual, in singing psalms and in holy conversation, they sat down in the evening to have their supper. When it was finished, Scholastica, possibly foreseeing that it would be their last interview in this world, begged her brother to delay his return till the next day that they might spend the time discoursing of the joys of heaven. St Benedict, who was unwilling to transgress his rule, told her that he could not pass a night away from his monastery and asked her not to insist upon such a breach of discipline. When Scholastica found that she could not move him, she laid her head upon her hands which were clasped together on the table and, with tears, besought God to interpose on her behalf. Her prayer was scarcely ended when there arose such a violent storm of rain with thunder and lightning that St Benedict and his companions were unable to set foot outside the door. He exclaimed : " God forgive you, sister : what have you done ? " Whereupon she answered : " I asked a favour of you and you refused it. I asked it of God and He has granted it." St Benedict was therefore forced to comply with her request, and they spent the night talking about holy things and about the felicity of the blessed to which they both ardently aspired and which she was soon to enjoy. The next morning they parted and, three days later, St Scholastica died. St Benedict was at the time alone in his cell absorbed in prayer when, lifting up his eyes, he saw his sister's soul ascending to heaven as a dove. Filled with joy at her happiness, he thanked God and announced her death to his brethren. He then sent some of the monks to fetch her body which he placed in a tomb which he had prepared for himself. Her relics are said to have been translated to France, along with those of St Benedict, in the seventh century and to have been deposited at Le Mans, where the day of the translation was long kept as a holiday. She was honoured, in some places, with an office of three lessons.

Louis of Grenada, treating of the perfection of God's love, mentions the miraculous storm obtained by St Scholastica to show with what excess of goodness God is ready to hear the petitions and desires of His servants. The saint must indeed have received beforehand many pledges and tokens of His love, since she expected so confidently to obtain what she asked of Him. The love God bears to us and His readiness to succour and comfort us infinitely surpass the kindness of the tenderest parent—if we would but realise it. He hears the secret desires of those who fear and love Him, and if at times He seems deaf to their prayer it is only to grant the wish which lies deepest of all, for—as St Augustine so often assures us—He bestows upon them that which is best for their spiritual progress. The short prayer by which St Scholastica gained this victory over her brother, who was one of the greatest saints on earth, was, no doubt, no more than a single act of those habitual longings which remained ever fixed upon her heavenly Spouse. By placing herself continually at the feet of the Divine Majesty she learned the science of perfection, and her life in her retirement was a continued uniform contemplation by which all her powers were centred in God.

We know practically nothing of St Scholastica except from the two chapters of St Gregory's *Dialogues*, ii, chs. 33 and 34, summarised above.

ST SOTERIS, VIRG. AND MART.

A.D. 304

St Ambrose proudly claims this saint as being the greatest honour of his family. St Soteris was descended from a long line of consuls and prefects, but she derives her chief glory from the contempt which, for Christ's sake, she evinced for birth, riches, great beauty, and all that the world prizes as valuable. She consecrated her virginity to God, and, to avoid the dangers to which her beauty exposed her, she took no account of it and resolutely forswore all vain ornaments that might set it off. Her virtue prepared her to make a noble confession of the faith when she was brought before the magistrates, after the publication of the cruel edicts of Diocletian and Maximian against the Christians. When the judge ordered that she should be struck on the face, she rejoiced to be thus treated as her Saviour had been and to have her face all wounded and disfigured by merciless blows. The judge ordered her to be tortured in many other ways, but he was unable to draw from her one sigh or tear. At length, overcome by her patience and constancy, he commanded that her head should be struck off. It must be confessed that we do not clearly know whether all this happened at one time. It may be that St Soteris was arrested and severely tortured as a young girl in the persecution of Decius and only suffered death fifty years later under Diocletian.

Practically speaking we are dependent upon two passages of St Ambrose for our knowledge of this martyr. He speaks of her in his *De Virginibus*, iii, 7, and in his *Exhortatio Virginis*, c. 12. At the same time we know from the "Hieronymianum" that she was originally buried at Rome on the Via Appia. One of the catacombs, the location of which it is difficult to determine, afterwards bore her name. Her body was later on translated by Pope Sergius II to the church of St Martino ai Monti. See the *Acta Sanctorum*, Feb., vol. ii, and the *Römische Quartalschrift*, 1905, pp. 50–63 and 105–133.

ST PROTHADIUS, Bp.

A.D. 624

He was the immediate successor of St Nicetius in the Bishopric of Besançon. Though sprung from a noble family, he was promoted to the episcopate for his virtues rather than by reason of his rank. The great people of the earth feared him, whilst they admired him, and the poor found in him a father and a generous benefactor. He successfully resisted the heresy which had been spreading in the French Church and won back many who had fallen away from the true faith. Finding that there was much confusion in his diocese, owing to the different uses practised in the various churches, he drew up a little book of rules regulating the ritual and setting forth, amongst other things, what holy days were to be observed all through the year, when and how processions should take place, on what days the other congregations should repair to the Mother Church and what might or might not be done in the ecclesiastical ceremonies. In this way he brought order and uniformity into the services of the diocese, and his ritual, with some modifications, long prevailed there. He was so highly esteemed by Clothair II that the King would never undertake anything without consulting him. He is invoked for favourable weather.

We really know very little about St Prothadius, or Protagius, as the name seems sometimes to have been written. The account in the Bollandist *Acta Sanctorum,* Feb., vol. ii, rests upon no authority of any value. See also Duchesne, *Fastes Épiscopaux,* iii, 213.

ST AUSTREBERTA, ABBESS AND VIRG.

A.D. 703

St Austreberta or Eustreberta was the daughter of one of King Dagobert's foremost courtiers, the Count Palatine Badefrid, and of St Framechildis. She was born near Thérouanne in Artois and was a pious and serious child from her infancy. Before she was ten years old her mind was set on churches and convents, and one day when she was looking at her reflection in the water, she saw a veil over her head: a strange experience which made a permanent impression. When she was growing up, her father began to plan a marriage for her, but the idea was so distasteful to her that she ran away from home, accompanied by a little brother. She found her way to the holy man, St Omer, and from him she received the veil. However, knowing who she was and what anxiety would be felt concerning her, he persuaded her to let him take her back to her home where she was received with joy. St Omer explained matters to her pious parents, who fully recognised that she was now the bride of Christ. After remaining a short time at home, Austreberta began to be tormented by scruples, because she was still living in the world; so her father consented to allow her to enter the nunnery of Port (afterwards Abbeville) on the Somme. Here her piety and humility won all hearts: she thought herself unfit even for the lowest place because she had wasted, in the world, time which she ought to have spent in religion. The community was very observant and devout, and she was extremely happy amongst the nuns. It was told of her that one day when it was her turn to bake the bread for the house, she went to the bakery with a young girl who was being educated at the convent. The oven had been heated, the fire had been taken out, the loaves were all ready to be baked, and it only remained to rake out the cinders and clean the oven. Suddenly the broom of twigs blazed up and set the whole oven on fire. The saint, fearing that the bread would be spoilt and that no ordinary measures would be of any use, first shut the door of the bakery and then, passing unscathed through the flames, entered the blazing oven and with her wide sleeves cleaned out the interior, extinguishing the flames. She charged the astonished girl, who had been standing out of the way near the door, not to mention the affair, and then quietly went on with her work, without a scorch or a mark on her person or on her clothes. The only person she told was a priest whom she consulted, fearing she might have acted presumptuously. Although he was filled with admiration he said : " Daughter, do not again be so rash, lest next time you may tempt Satan to do you an injury." There was living at that time a rich and powerful man called Amalbert who had founded on his own property at Pavilly a monastery in which he had placed his daughter Aurea. He consulted St Philibert about it, and the saint advised him to appoint as superior St Austreberta, who had already for a long time been abbess of Port. St Austreberta was most unwilling to leave her beloved nuns and perhaps she saw the difficulties ahead, but St Philibert insisted and she gave way. She found her new daughters undisciplined and lax, and she set to work to bring them to a better observance of rule, but they opposed her, and at last some of them appealed to Amalbert, accusing the saint of various grave offences. He believed the charges, and, after an outbreak of violent abuse, worked himself into such a rage that he brandished his naked sword and threatened her. Austreberta remained quite calm and, drawing her veil closer to her throat, she bent her neck in anticipation of the fatal blow. Her courage brought him to his senses, and henceforth she was left to rule her nuns in the way she thought fit. She remained abbess of Pavilly for many years—until her death. She is appealed to for defence against fire and drought.

The Life of St Austreberta, edited by the Bollandists (*Acta Sanctorum*, Feb., vol. ii), was probably compiled shortly after her death in the early years of the eighth century. Some few points are further illustrated by a Life of her mother, St Framechildis, printed in the *Analecta Bollandiana*, vol. xxxviii, pp. 155-166, from a MS. in the British Museum.

ST WILLIAM OF MALEVAL

FOUNDER OF THE ORDER OF GULIELMITES

A.D. 1157

We know nothing of the birth or parentage of this saint except that he seems to have been a Frenchman. He is thought to have been a soldier in his youth and to have led a life of dissipation. The first definite accounts we have represent him as a holy penitent, filled with compunction and fervour and making a pilgrimage to the tombs of the apostles in Rome. Here he begged Pope Eugenius III to impose a penance upon him, and the Holy Father enjoined a pilgrimage to Jerusalem. This was in 1145, and the saint spent eight years in performing this and other pious pilgrimages. Upon his return to Tuscany, he hid himself in some lonely spot until he was prevailed upon to undertake the government of a monastery in the territory of Pisa. However, he found the laxity and irregularity of the monks unbearable, and as he was unable to reform them, he withdrew and settled on Monte Pruno. Here he found his disciples no more amenable to discipline than the others had been, so he determined to lead in solitude the life he had hitherto unsuccessfully proposed to others. For this purpose he fixed upon a desolate valley, the very sight of which was sufficient to daunt the most resolute. It was then called in Latin "Stabulum Rodis," but has since been known as Maleval: it is situated in the territory of Siena and in the diocese of Grosseto. He entered this solitude in September, 1155, and had no lodging but a cave in the ground until after some months he was discovered and the lord of Buriano built him a cell. During the first four months he had no company but that of wild beasts, and he ate only the herbs on which they fed. On the Feast of the Epiphany he was joined by a disciple or companion, named Albert, who lived with him till his death, which happened thirteen months later: it was Albert who recorded the last events of his life. The saint always considered himself, and spoke of himself, as the most infamous of criminals who deserved to be put to death in shame and torment. He invariably lay on the bare ground, ate the coarsest food and drank only water, taking very little of either because, as he used to say, sensuality was to be feared even in the most ordinary fare. Prayer, divine contemplation, and manual labour employed his whole time. While working with his hands he instructed his disciple in the maxims of penance and perfection which he taught him even more effectually by his own example—

an example, however, so transcendent that it was rather to be admired than imitated. He had the gift of prophecy and of miracles. A short time before his death a physician called Renaldo came to join them, and he and Albert buried St William's body in the garden. They continued to live according to his rule, and some time after, when others came to swell their little community, they built a chapel over the founder's grave and a hermitage to serve their own needs. This was the origin of the Gulielmites, or Hermits of St William, who afterwards spread over Italy, France, Flanders, and Germany. They went barefoot and their fasts were almost perpetual, but Pope Gregory IX mitigated their austerities and gave them the rule of St Benedict. Some of them joined the Augustinian Hermits.

See the *Acta Sanctorum*, Feb., vol. ii, and the *Kirchenlexikon*, vol. xii, 1609–1611 ; *B.H.L.*, nn. 8922–8923. One of the Lives of St William de Maleval, who is also called " William the Great," is attributed to Theobald, Archbishop of Canterbury ; but the authorship seems doubtful.

BD. HUGH OF FOSSE, CONF.

A.D. 1164

The Premonstratensian Order has long venerated the memory of him who was in a true sense its second father, and who had undertaken this onerous charge in the lifetime of the founder himself. Hugh was born at Fosse, a town distant about seven miles from Namur in Belgium. Becoming an orphan at an early age he was educated by a Benedictine community close at hand, and then passed into the service of a devout and zealous prelate, Burchard, Bishop of Cambrai. Hugh was in attendance on his patron when the latter unexpectedly met his old friend Norbert, like himself a man of noble birth, but now going barefoot, dressed as a humble penitent, and preaching the gospel of Christ to the poor with wonderful fervour and success. Hugh was at once captivated and besought the favour of being allowed to join Norbert as his first disciple. In June, 1119, Hugh being already a priest and about twenty-six years old, the two set out to carry on their apostolic work in Hainault and Brabant. Probably St Norbert at this time had no very definite idea of founding a new religious Order, but the appeal of Bartholomew, Bishop of Laon, that he should undertake the reformation of a certain community of Regular Canons, and other circumstances which developed out of this frustrated effort, led to the creation of the monastery of Prémontré, which was followed by the erection of other houses and the drafting of a religious rule. On Hugh's shoulders, in the absence of Norbert, who was constantly being called away for all sorts of apostolic work, much of the burden fell, and we are in particular told of a great battle with the powers of darkness, which occurred when the elder saint was at a distance. The devil, it seems, strove to put to flight the men of God who were converting the uncultivated wilds of Prémontré into a paradise of prayer.

In 1126 St Norbert, yielding to pressure which he could not resist, was consecrated Archbishop of Magdeburg, and two years later Hugh by a unanimous vote was elected abbot of the mother house and Superior-General of the Order. During the thirty-five years which his administration lasted, more than one hundred foundations of the "white canons" came into existence; but he was now an old man, worn out by austerities and incessant labour, and on February 10, 1164, he passed to his reward. His remains were interred in the church of Prémontré before the altar of St Andrew, and when in 1279 they were removed to a still more honourable resting-place close to the High Altar, we are told that the church was flooded with a celestial perfume. These relics have now been happily recovered after the Great War, despite a conflagration which consumed the church in which they were temporarily preserved. From our fragmentary materials it is not easy to obtain a clear idea of the personal character of Bd. Hugh, but he seems to have been an impetuous man who did not always realise that there might be two sides to a question in which he was keenly interested. St Bernard in a long letter addressed to him (No. 253, Migne, *P.L.*, clxxxii, cc. 453-458), remonstrates strongly against the bitterness and injustice of certain complaints which Hugh had made in writing. We do not unfortunately know the response that was returned to St Bernard's vehement but charitable appeal.

The two recensions of the *Vita Sti Norberti*, for one of which Hugh himself has been claimed as the author, constitute our most authentic source of information about Bd. Hugh. See also such modern Lives of St Norbert as those of G. Madelaine (1886) in French, G. van den Elsen (1890) in Flemish, and C. Kirkfleet (1916) in English. The cultus of Hugh was formally sanctioned by the Holy See in July, 1927, and the decree, published in the *Acta Apostolicæ Sedis* for that year, pp. 316-319, contains a brief summary of his career.

BD. CLARE OF RIMINI, Penitent

A.D. 1346

Born of a rich family in Rimini, Clare Agolanti married young and lived a life wholly given up to frivolity and to the gratification of her senses. She became a widow, and, owing to party factions, was exiled for a time—returning to see her father and brother perish on the scaffold. She still continued her careless life and married again. When she was thirty-four, she entered a Franciscan church and heard a voice which said : " Clare, try to say one Pater and one Ave Maria to the glory of God, without thinking of other things." She began to reflect seriously, and soon afterwards, in the same church, she had a vision of the Blessed Virgin Mary who spoke to her. By this she was so much impressed that she resolved henceforth to live only for the world to come, and as a first step in the upward path she joined the Third Order of St Francis. Her husband allowed her to lead almost the life of a nun, and when he died, soon afterwards, she gave herself up to austerities. In place of the jewels she had formerly worn she now had rings of iron round her neck and arms and she also wore an iron cuirass which is still shown at Rimini. To punish herself for her luxury and sensuality she slept upon rough planks, and, to mortify her fastidious taste, she forced herself at times to eat food from which even the starving would have revolted. During Lent, she took up her quarters in a hollow in the old city wall and there she lived, exposed to all weathers. Her brother was proscribed a second time and fell ill at Urbino. She went to tend him, living in a ruined turret which she only quitted to nurse her patient, to visit the sick and prisoners, to beg a little bread, or to go to church. After peace was re-established, she and her family returned home, but she continued her works of charity and her pious exercises. When the Poor Clares from Regno were forced, by the miseries of war, to take refuge in Rimini and were in great distress, Clare went begging for them from door to door, and she herself carried home part of the trunk of a tree to provide them with fuel. Several pious women placed themselves under her direction, and with the help of friends she bought the piece of ground about that part of the old wall which contained her cell and built a convent which was afterwards dedicated to Our Lady of The Angels. She herself did not become professed or enclosed, but continued her works of charity outside. Owing to the extreme lengths to which she carried her desire for penance she had much opposition to face. On Good Friday she got people to tie a cord round her neck and, with her hands bound behind her back, she had herself dragged through the streets in imitation of our Lord. These and similar practices caused even her fellow-religious to regard her as mad, and they locked her up to prevent her from resorting to her old haunt in the wall. She was also accused of heresy—but upon no clear grounds. She tried to go without drinking anything at all in order to experience something of our Lord's thirst on the Cross, and she nearly died in consequence. Once she fell into an ecstasy which lasted five days, during which she was deprived of the power of speech, and for the last few months of her life she seemed to have lost consciousness and sensation. When she came to herself she was blind and could not communicate with anyone. Her body lies in the Cathedral of Rimini.

It is important to remember that the authority and approval of the Church are by no means involved in such extravagances as those we read of in this account of Bd. Clare of Rimini. It is extremely improbable that if such a cause were now introduced for beatification it would successfully pass the tests required by the Congregation of Rites. She is styled Blessed because from her death onwards she seems to have been venerated locally at Rimini, and after the existence of this cultus had been proved by the production of sufficient evidence, it was sanctioned and allowed to continue by a papal decree issued by Pius VI in 1784. We must also bear in mind that just as the life of St Simeon Stylites on his pillar, and those of his many imitators, undoubtedly did enormously impress his contemporaries, from the Emperor downwards, though such an existence would now be regarded even by devout Catholics as crazy ostentation or fanaticism, so the standards of taste in such matters as manifesting contempt of the world's opinion have altered very much since the fourteenth century. For the facts of Clare's life see Mazzara, *Leggendario Francescano* (under Feb. 2), and Léon, *Auréole Séraphique* (Eng. Trans.), Vol. I, pp. 235–238.

FEBRUARY 11

APPARITION OF OUR LADY AT LOURDES

A.D. 1858

ON February 11, 1858, three little girls, Bernadette Soubirous, aged fourteen, her sister Marie-Toinette, aged eleven, and their friend Jeanne Abadie, aged twelve, started out from their home in Lourdes to pick up wood. To reach a place where, as they had been told, driftwood and broken branches were likely to be found on the bank of the Gave they had to pass in front of a grotto or natural cavity in the rocky cliff of Massabieille which here skirts the course of the river on the south side, and they had first to cross a shallow mill-stream. The two younger girls made their way over, but exclaimed at the icy coldness of the water. Bernadette who, unlike her companions, wore stockings on account of her delicate health—she was subject to asthma—hesitated to follow their example. When, however, the other two refused to help her to cross, she began to take off her stockings. Suddenly she heard beside her a rustling sound as of a violent gust of wind. She looked up and saw that the trees on the other side of the river were still, but she seemed to notice some waving of boughs in front of the grotto which she had nearly reached. She paid no further attention, and, removing her stockings, had already put one foot into the water when the rustling sound came again. This time she looked intently towards the grotto and saw the bushes violently agitated, and then, in the opening of a niche behind and above the branches, she perceived "a girl in white, no taller than I, who greeted me with a slight inclination of the head." The apparition, she afterwards said, was very beautiful: it was clad in white, with a blue girdle, whilst a long rosary hung over the arm. The figure seemed, to the child, to invite her to pray, and when Bernadette knelt down and, taking her rosary out of her pocket, began to say it, the apparition also took her rosary in her hand and passed the beads through her fingers, although the lips did not move. No words were exchanged, but at the end of the five decades, the figure smiled, withdrew into the shadow, and disappeared. When the other children returned and saw Bernadette on her knees, they laughed at her.

Jeanne scolded her for not helping to collect wood, and went away over the rocks on the other side of the grotto, but Toinette said: "You were frightened: did you see anything?" Bernadette told her, making her promise to say nothing, but she told her mother that evening. Madame Soubirous questioned Bernadette. "You were mistaken . . . you saw a white stone."—"No," said the child, "she had a beautiful face." Her mother thought it might be a soul from Purgatory, and forbade her to return to the grotto.

She kept away the next two days, but some children who had heard about the apparition tried to persuade her to go. Madame Soubirous, harassed, sent her to ask advice of the Abbé Pomian, but he paid no attention: the mother then told her to ask her father, who after some demur said she might go. They returned home and, taking a bottle of holy water, they went to the grotto and knelt down to say the rosary. At the third decade "the same white girl showed herself in the same place as before." To quote Bernadette's own words. "I said, 'There she is,' and put my arm round the neck of one of them and pointed to the white girl, but she saw nothing." A girl called Marie Hillot gave her the holy water and she went forward a little and threw some towards the vision, which smiled and made the sign of the cross. Bernadette said: "If you come from God, come nearer." The vision advanced a little. At that moment, Jeanne Abadie with some other children came to the top of the rock above the grotto and threw a stone down which fell near Bernadette. The apparition disappeared, but Bernadette remained kneeling and in a trance, with her eyes upraised. They could not make her move and went to fetch help. The miller Nicolau and his mother with great difficulty pulled her up the hill to his mill where she suddenly came to and cried bitterly. Here quite a crowd collected and her mother began to scold her—after which they all returned to Lourdes. Not one of Bernadette's relations nor the nuns who taught her the catechism would, for a moment, believe her story. Others felt sure she had seen a soul from Purgatory.

The third apparition took place on February 18, when a certain Madame Millet and a pious girl, an "enfant de Marie," took Bernadette very early to the grotto. They had with them a blessed candle and pen and ink. They knelt down, and when Bernadette said: "There she is," the young girl handed her the paper and ink. Bernadette said to the figure: "If you come from God, please tell me what you want; otherwise go away." As the Lady only smiled, she said: "Please have the goodness to put down in writing your name and what you want." The apparition then spoke for the first time, and said : " There is no need to write what I have to say. Will you do me the kindness to come here every day for a fortnight ? " The figure added : " I do not promise to make you happy in this life, but in the next," and, rising towards the vault of the niche, she disappeared.

The visions of the next two days passed without any special features, except that Bernadette each day went into a trance of about a quarter of an hour's duration.

On Sunday, February 21, a large number of people accompanied her to the grotto, including Doctor Dozous, then a sceptic, who felt her pulse and tested her breathing while she was in the trance. The vision said to her : " You will pray to God for sinners." After High Mass that day, Bernadette was summoned before the Procureur Imperial, M. Dutour, who questioned her closely and came to the conclusion that she was sincere, though deluded. After vespers M. Jacomet, Commissary of Police, sent for her and cross-examined her rather severely, dismissing her with a caution to keep away from the grotto. These officials considered that her conduct was causing a public disturbance, and they realised also that the ground about the grotto was insecure in view of the great crowds that were now assembling there. On the 22nd, Bernadette went again to the grotto in spite of the prohibition. There was a small crowd and two gendarmes, but on this occasion she did not see the apparition. On the same day, the Abbé Pomian, Bernadette's confessor, decided that since it was not the chief authority, M. Dutour, who had forbidden the child to go, she need not be kept away. On the morning of the 23rd, she went to the grotto at six o'clock in the morning, and there was a crowd of two hundred people. She then saw the apparition again, and fell into a trance which lasted nearly an hour. The next day the crowd had increased to four or five hundred, and again Bernadette went into an hour's trance when the vision revealed itself. She refused, however, to divulge anything that the Lady had said to her, though she turned to the people and said three times : " Pénitence." On Thursday the 26th, Bernadette, after repeating a decade of the rosary, dragged herself on her knees up the sloping floor of the cave, gently brushing aside the hanging sprays of foliage. At the back of the grotto she turned round and came back—still on her knees—and, after looking inquiringly at the niche, walked to the left of the grotto. What Bernadette herself related is as follows : The Lady had said to her : " Go, drink at the spring and wash in it." She did not know of any spring in the rock, so she turned towards the river—or the canal that joined it. The Lady said she did not mean that. " She pointed with her finger, showing me the spring : I went there : I only saw a little dirty water ; I put my hand in, but could not get enough to drink. I scratched and the water came—but muddy. Three times I threw it away, but the fourth time I could drink it." The child was seen to stoop and, when she rose, her face was bedaubed with mud. She again stooped and appeared to eat a little of a bright green tuft of grass that grew there. A moment later she rose and returned to Lourdes. The crowd began by scoffing, but they were amazed later in the day when the saucerful of muddy water was seen to be running into the Gave. Within a week, it was pouring forth its 27,000 gallons of water as it does to this day. On February 26, eight hundred persons were present when Bernadette, in a trance, crawled up to the grotto, frequently kissing the ground, and by a gesture appearing to invite others to do the same. The apparition again enjoined penitence.

The visions of the 27th and 28th followed the same course. The crowd became yet denser. Bernadette repeatedly kissed the ground and the people imitated her. In the afternoon of the latter day, she was brought before a magistrate who cautioned her again. On March 1, the onlookers had increased to 1000, and, for the first time, a priest was present. The Curé of Lourdes had decided that he and his four curates must have absolutely nothing to do with the grotto, but the Abbé Dézirat, coming from a distance, was not directly under his jurisdiction. This priest was greatly impressed. A cure took place on this day, but that was not known till months later. On March 2 at 7 a.m. there were 1700 people present when Bernadette saw the apparition for the thirteenth time. She was then bidden to tell the priests that a chapel ought to be built and a procession held. Bernadette went to the Curé, who received her very harshly, and who gave the secular officials to understand that he strongly discouraged the whole movement.

March 3 was a day of great disappointment and humiliation for Bernadette. Surrounded by a vast crowd of 4000, she saw no vision and acknowledged her failure. Returning later, when the greater part of the crowd had dispersed, she saw the vision and fell for a short time into a trance. On March 4, in the presence of a great gathering, there was again the apparition and trance, but no new features. This was the end of the fourteen days, but on March 25 —Lady Day—Bernadette started for the grotto at four or five in the morning and the Lady appeared and told her to come nearer. Bernadette then asked : " Would you kindly tell me who you are ? " At these words the apparition smiled and made no reply. Bernadette repeated her question twice more, and then the Lady, extending her hands towards the earth and raising her eyes to heaven answered : " I am the Immaculate Conception. I want a chapel here." Bernadette replied that she had already told the priests, but that they required a miracle to prove it was her wish.

Later in the day, Bernadette gave the message to the Abbé Pomian, and he repeated it to the Curé of Lourdes. The last solemn apparition took place on April 7, when there was again a great crowd of people—1200 or 1300. Bernadette remained in a trance three-quarters of an hour or more, and Dr. Dozous, who was near her, has stated that he saw her lift her hands and hold them arched over the flame of her burning candle which rested on the rock floor. He noticed that the flame played upon her fingers and passed between them without her taking any heed. Not only was she insensible to pain, but there was no destruction of tissue nor was there any mark. When she came out of the trance, he pushed the burning candle under her left hand which she snatched away, exclaiming : " You're burning me." It must be admitted, however, that Père Cros in his *Histoire de Notre Dame de Lourdes* (i, 494–499) has given reasons for discrediting this statement. No weight seems to have been attached to it by the episcopal commission which examined and reported on the facts. The eighteenth and final apparition was on July 16, the feast of Our Lady of Mount Carmel. The grotto was then barricaded to exclude the public and Bernadette could only see the top of the niche above the planks from the opposite bank of the Gave, and yet the figure seemed no further off than before. Never again, after this day, had Bernadette Soubirous any vision of our Blessed Lady during the twenty-one years she still remained on earth.

On three points connected with the series of apparitions of the Blessed Virgin at Lourdes it seems desirable to add a few words of comment. In the first place, certain unfriendly critics have maintained[*] that these manifestations were organised of set purpose by the clergy at the instigation of the Roman authorities in order to confirm and popularise the dogma of the Immaculate Conception which had been defined by Pope Pius IX less than four years previously. To this it may be replied that the contemporary reports submitted by the local authorities to the Préfet of the Department and to the Minister of the Interior absolutely exonerate the clergy from showing any belief in or sympathy with the alleged apparitions until they had taken profound hold of the people and until the strange coincidence of the discovery and persistence of the new spring had brought crowds to the grotto from all the surrounding country. Again, no one can be blind to the extreme improbability that if the authorities of the Roman Church had designed, as was alleged, to popularise the dogmas of the Vatican " by appealing to the imagination and superstition of the masses," they would have selected as the site of the future miraculous shrine a remote spot in the Pyrenees eighty miles from any line of railway. Further, attention may be called to the fact that the subsequent career of the little visionary, Bernadette Soubirous, who upon the hypothesis of an organised imposture must have been the cunning and mendacious tool of some ecclesiastic, contradicts upon every point all the anticipations one would form in such a case. Bernadette had no more visions. She never embroidered with later and more effective enlargements the story which she told at first. She took no pleasure in the court which was paid to her, and never put it to any sort of pecuniary profit. Shunning all excitement and still retaining the simplicity of a child, Bernadette entered a Religious Order of nursing Sisters in 1866 at the age of twenty-two. She was sent far away from Lourdes to the noviceship of the Order at Nevers, and there contentedly remained until her death twelve years later. In all the grand doings of the consecration of the basilica above the grotto and other splendid functions she had no part or share.

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[*] See particularly the *British Medical Journal* for June 18, 1910, a number which is almost entirely devoted to the question of Faith Healing and the Lourdes miracles. A long article by Sir Henry Morris speaks strongly in this sense.

Secondly, attention may be drawn to a very notable confirmation of the unique character of Bernadette's visions. During those long visits to the grotto when she remained entranced, her gaze fixed upon the apparition which she beheld so clearly, presenting always an image of grace, reverence and purity which brought tears to the eyes of the rough peasants who looked on, no one ever pretended to see what she saw. There was no contagious hallucination of the crowd, no scenes of disorder, nothing of the extravagance, the weird cries, the physical contortions which we read of in connexion with the *convulsionnaires*, or with so many of the camp-meetings of modern revivalists. But when the series of Bernadette's visions had quite come to an end, a veritable epidemic of false visionaries set in, which was marked by many repellent features. The reports sent to the Préfet by the Commissary of the Police are explicit upon the point. Some of the visionaries were really pious and well-conducted girls. Marie Courrech in particular, the Mayor's housemaid, bore the very highest character. She went on having visions from April to December of the same year and many people believed in her, but the difference between her trances and those of Bernadette was always very marked. Père Cros prints the following statement of an unexceptionable witness, Antoinette Garros :

> "I could never have faith in the visions of Marie Courrech. She did not look like Bernadette or kneel as Bernadette knelt. She was apt to quiver all over and give sudden starts (*soubresauts*). Several times when she was seeing the apparitions from the further side of the Gave she threw herself forward, because, as she explained afterwards, the apparition was calling her to the grotto. If we had not held her back with all our strength, she would have plunged into the river. One day when I was thus restraining her by force, the people who were looking on began to call out : 'But why not let her go ? If she crosses the Gave, we shall have a miracle.' But I paid no attention ; I preferred to prevent her drowning herself, and I said to myself : 'If Our Lady wants her on the other side, she will certainly be able to release her from my arms.'"

If these extravagances were observable in good and self-respecting young women who bore a high reputation for piety, it is not surprising that the most preposterous antics were performed by those of indifferent character and by the scores of children of all ages who soon began to see visions in imitation of their elders. The pious townsfolk of Lourdes and the peasants of the surrounding hamlets, now absolutely convinced of the genuineness of the first apparitions at the grotto, were prepared to treat even the youngest of their offspring as channels of divine inspiration. A boy of ten would marshal a whole procession of adults, would tell them to kneel down and to stand up at a given signal, to hold out their rosaries towards the figure of our Lady which he claimed to see, nay, more, to surrender these rosaries or other objects of piety (sometimes of a certain intrinsic value) because our Lady wanted them. And it not infrequently happened that the little corypheus of such a scene having acquired possession of all these objects would cast them down into some cavity in the grotto, or throw them into the river, whence their owners never recovered them. There seems no doubt that these children often did pass into a state of trance, and that some of them at least had real hallucinations. Such, for example, was Laurent Lacaze, of Ossen, aged ten, who saw not only the Blessed Mary, the Holy Mother, but a little man clothed in white whom Mary called *lou boun Diu ou autrément Jean* (the good God or otherwise John) and with them Joseph and Peter. They led the way back to Ossen, *lou boun Diu* going in front, then Mary between Peter and Joseph, followed by Laurent, who carefully arranged the rest of the procession. Of the adult visionaries, apart from those already mentioned, nearly all seem to have exhibited strange and repellent phenomena, hysterical convulsions, grimaces, contortions, etc.; while, of course, in many cases, there was the gravest reason to suspect deliberate imposture.

Finally a word may be said of a preposterous explanation of the apparitions which in spite of numberless refutations was revived only a few years since by the late M. Flammarion, who besides being a well-known astronomer was a representative spiritualist and was for one year President of the English Society for Psychical Research. In the first volume of his book, *La Mort et son Mystère* (pp. 148–149), he writes with a confident assumption of intimate knowledge:

> "I am old enough to have been a contemporary of the creation of Lourdes in 1858 and to have learnt from witnesses who lived in the neighbourhood the story of the love-affair between Madame P. and Lieutenant G. . . . This, on the *jeudi gras* of that year, gave birth to the scene at the grotto with the half-witted child (*la petite idiote*) Bernadette Soubiroux [*sic*]. It was an incident which led to marvellous consequences in spite of the refusal in the first instance of the worthy Curé of Lourdes, the Abbé Peyramale, who was also the confessor of Madame P., to believe in the apparition of the Virgin. My friend Commandant Mantin, who, like myself, was born in 1842, and at the present time resides at Pau, is still alive to vouch for it. Let me also mention among other contemporaries Captain de G. and M. Pelizza. The miracles at Lourdes, of which I myself have been a spectator, like thousands of other witnesses, certainly form one of the most curious and unmistakable demonstrations of the power of the dominant idea, of enthusiasm and of faith."

In a footnote M. Flammarion goes on to explain that Madame P. had made an assignation with her lover at Massabieille, and that it was "the unexpected appearance of a beautiful lady in a grotto which impressed the imagination of a gaping and stupefied child, and then led to a whole series of hallucinations due to the conviction that she had seen the Blessed Virgin."

In the second volume of the same work, *Autour de la Mort*, published in 1921, a year after the first, M. Flammarion again touches upon the problem of Lourdes.

"The discussion of this particular subject [he says] has led to a fresh investigation which has been undertaken for me by certain good friends of mine, and I have seen reason to modify the text of pp. 148–150 of the earlier editions of Vol. I. Two residents of Lourdes whose memory is still excellent, contemporaries of the apparitions, a certain M. B. now aged ninety, as well as his wife, remember perfectly the beautiful Madame P. and her love-affairs. They recall her silk dresses and the *bon mots* which circulated at the time in connexion with Bernadette's visions. But the legend current in the neighbourhood does not now seem to me to rest on such good evidence as I previously believed. The inquiry of which I speak has made it clear that on February 8, 1858, Madame P. gave birth to a daughter. Could she have gone out for a stroll on February 11 ? On that day the weather was dull and calm.* The Sunday following (the day of the second apparition) there was bright sunshine and splendid weather—it was a lovely spring day. In any case it is a remarkable fact that on the first occasion the vision remained dumb, but that on the Sunday after it spoke at some length as well as on the following Thursday (February 18)."†

As we have seen above, the apparition spoke for the first time on the Thursday, February 18, not on the preceding Sunday. Moreover, although our scientist is assured by his own friends that the fact of Madame P.'s confinement three days before is indisputable, and although this fact completely knocks the bottom out of the story that the visions *originated* in the indiscretions of Madame P., still he clings to the idea that the lady might conceivably have visited the grotto a week later on the occasion when Bernadette first heard the apparition speak. Bernadette was accompanied in this instance by two grown-up friends full of curiosity, and M. Flammarion apparently thinks it likely that the lady could have appeared in the niche and *spoken* without being perceived by either of them ! The hour was 6 a.m. ! ! Add to this that Madame P. in the silk dress and crinoline of 1858 must have clambered up unaided into the niche, a gymnastic effort which would have been something of a feat even for a fairly athletic man ! ! !

The books on Lourdes are numberless, but, from the historical point of view, that of Père L. J.-M. Cros, S.J., *Histoire de Notre-Dame de Lourdes*, 3 vols., is much the most fully documented and the most complete.

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* February 11, the day of the first apparition, as the evidence of the children proves, was also very cold. Besides, the path down to the grotto through the woods, the only one which Madame P. could have taken, unless she wished to court observation, was precipitous at that date. Witness after witness speaks of the difficulty of following Bernadette in her rapid descent.

† *La Mort*, vol. ii, pp. 29–30, note.

SS. SATURNINUS, DATIVUS,

AND MANY OTHER MARTYRS OF AFRICA

A.D. 304

The Emperor Diocletian had ordered all Christians under pain of death to deliver up the Holy Scriptures to be burnt. This persecution had already raged a whole year in Africa, during which time a certain number of Christians had betrayed the cause of their Master, but many more had defended it with their blood. In Abitina, a city of the proconsular province of Africa, Saturninus, a Christian priest, was celebrating the holy mysteries one Sunday when the magistrates, with a troop of soldiers, broke in upon them and seized forty-nine persons—men and women. The principal among them were the priest Saturninus with his four children, *i.e.*, Saturninus the younger and Felix, who were both lectors, Mary, who had consecrated herself to God, and Hilarion, a little boy. Besides these the names are recorded of Dativus and another Felix, who were senators, Thelica, Emeritus, Ampelius, Rogatianus, and Victoria. Dativus, who was a distinguished member of the senate, and Saturninus with his children headed the procession of captives who were led before the magistrates. When questioned, they confessed their faith so resolutely that the very judges applauded their courage. It made amends for the apostacy of Fundanus, Bishop of Abitina, who had, a short time previously, yielded up the sacred books to be burnt. It was recorded, however, that on that occasion a sudden violent storm had extinguished the flames. The prisoners taken at Abitina were shackled and sent to Carthage, the residence of the proconsul. They rejoiced to suffer for Christ's sake and, during all their journey, they sang hymns and canticles to God, praising His name and rendering Him thanks. The proconsul first examined the senator Dativus, asking him who and what he was and whether he had attended the assembly of the Christians. He replied that he was a Christian and had worshipped with Christians. The proconsul asked him who presided at these meetings and in whose house the assemblies took place, but, without waiting for an answer, ordered that he should be racked to make him confess. Thelica, when questioned as to their ringleader replied at once: "The holy priest Saturninus and all of us with him." Emeritus boldly acknowledged that the assemblies took place in his house, and in reference to the Holy Scriptures said to be preserved in his house, replied that he kept them in his heart. In spite of tortures with iron hooks and on the rack they one and all made open profession that they were Christians and that they had been present on Sundays at the "collects," that is to say, the celebration of the liturgy. Women were as brave as men in enduring suffering and in proclaiming Christ. One young girl, named Victoria, distinguished herself particularly. She had been converted when very young and had vowed herself to our Lord, although her pagan parents had insisted upon betrothing her to a rich young nobleman. To escape from him, she had jumped out of a window on her wedding-day and, escaping unhurt, took shelter in a church where she consecrated herself to God with the ceremonies usual at that period. The proconsul, because of her rank and for the sake of her brother who was a pagan, tried hard to induce her to renounce her faith, but she persisted in repeating: "I am a Christian." Her brother Fortunatianus undertook her defence and tried to prove that she was a lunatic and that she had been enticed away by the Christians, but Victoria, fearing lest she might lose the crown of martyrdom, made it clear by the good sense of her answers that she was in her right mind and that she had elected to be a Christian of her own free choice. Asked whether she would like to return with her brother, she said she could acknowledge no fraternal relation with those who did not keep the law of God. Although the proconsul besought her not to throw away her life, she rejected his entreaties with scorn. St Saturninus and his children all made a noble confession of faith, including Hilarion who was little more than a baby. He said: "I am a Christian: I have been at the 'collects.' I went of my own accord; nobody made me go." The judge, who was sorry for him, tried to frighten him by threatening him with childish punishments, but the little boy only laughed. Then the governor said: "I will cut off your nose and ears." Hilarion said: "You may do it, but anyhow I am a Christian." When, at the end of the trial, the proconsul ordered them back to prison and they gave glory to God, Hilarion cried out with the others: "Thanks be to God." It appears that they all died in prison, either from the length of their confinement or from torture and the hardships they had undergone.

The "acts" of these martyrs are undoubtedly genuine, though it seems possible that some recensions of the text have been modified by transcribers in sympathy with the Donatists. See P. Monceaux, "Les Martyrs Donatistes" in *Revue de l'histoire des Religions*, vol. lxviii (1913), pp. 146–192. The text of the acts will be found in Ruinart; in the *Acta Sanctorum*, Feb., vol. ii; and in Migne, *P.L.*, viii, 705–715. *Cf.*, *B.H.L.*, n. 7492.

ST LUCIUS, Bp., AND COMPANIONS, MM.

A.D. 350

St Lucius was raised to the episcopal see of Adrianople in Macedonia by the Emperor Constantine the Great after the death of St Eutropius, who had been banished to Gaul for preaching against the Arians and had died in exile. Lucius was no less courageous than his predecessor in upholding the divinity of our Lord and he also was exiled. In 331 he returned to his see only to encounter shameful calumnies and to be driven out once more. He went to Rome to vindicate his innocence and there he met St Paul, Bishop of Constantinople, and the great St Athanasius—both exiles like himself. A synod held there in 341 completely cleared him, and he consequently returned to his flock the following year. As the Arian persecution did not cease and the Emperor Constantius, who favoured the heretics, opposed the reinstatement of the bishops, a general synod was called at Sardica in Thrace in the year 347. St Lucius appeared before it, and again he was vindicated and the order given that he should be reinstated. Notwithstanding this, the conclusions of the synod were disregarded and, by command of the Emperor, an official, called Philagrius, was sent to Adrianople to persecute the faithful. He arrested St Lucius and a number of the most eminent citizens because they would not enter into communion with those who had been condemned by the council of Sardica. The citizens, being laymen, were beheaded, whilst St Lucius, with chains round his neck and handcuffs on his wrists, was carried away into exile, where he died in prison as the result of the treatment he had received. The fate of his friend made a great impression upon St Athanasius, who, in more than one of his writings, treats of the constancy and courage of St Lucius and the other holy martyrs of Adrianople.

The story has to be pieced together from the data furnished by St Athanasius, St Hilary, and the historian Socrates, etc. See *Acta Sanctorum*, Feb., vol. ii; *Dict. of Christian Biog.*; Hefele-Leclercq, *Conciles*, i, pp. 815 and 826.

ST EUPHROSYNE, Virg.

Fifth Century (?)

The Greeks call St Euphrosyne " Our Mother," and pay her great honour, but we have no authentic accounts of her life and acts. As Père Delehaye, S.J., shows in *Les Légendes Hagiographiques*, her so-called history is nothing but a replica of the story of St Pelagia, as narrated for Western readers in the *Vitæ Patrum* or in the Golden Legend, a tale which struck the popular fancy and which, with slight variations, was adapted as an embellishment to the lives of St Marina, St Apollinaria, St Theodora, etc. According to this fiction, St Euphrosyne was the daughter of Paphnutius, a pious and wealthy citizen of Alexandria. He and his wife had long been childless, but Euphrosyne was born to them in answer to the prayers of a holy monk whose intercession they had sought. The little girl was fascinating and marvellously beautiful, and because of the joy she caused to her parents, they named her Euphrosyne. She was baptised at the age of seven, and, when she was eleven, her mother died. Her father set about finding her a husband and affianced her to a young man of great wealth. At first she does not seem to have objected, but after an interview with the old monk who had prayed for her before her birth, she began to feel the call to a higher life and ceased to care for the things of this world. She tore off her jewellery and gave it away to the poor, she avoided young people of her own age, consorting only with pious, elderly women, and, in order to make herself less attractive, we are told that she ceased washing her face " even with cold water." All this seems to have made no impression on her father, who went off to a three days' retreat in honour of the holy founder of a monastery of which he was a benefactor. As soon as he was gone, Euphrosyne sent a servant she could trust to ask for an interview with the old monk. She told him how she felt, and he replied that our Lord had said that if anyone would not leave father, mother, brothers, and everything for the kingdom of heaven's sake, he could not be His disciple. She then confessed that she feared to anger her father, as she was the only heir to his property. The monk answered that her father could find as many heirs as he wanted among the poor and the sick. Finally she asked him to give her the veil—which he did then and there. When the interview was over, and Euphrosyne began to think matters out, she came to the conclusion that she could not count upon being safe from her father in any nunnery in that country, for he would be sure to find her and carry her off by force. She therefore secretly changed into man's attire and slipped out of the house by night—her father being still away. She found her way to the very monastery her father frequented, and asked for the superior, who was surprised to see this exceptionally beautiful youth. Euphrosyne told him that her name was Smaragdus, that she had been attached to the court, but had fled from the distractions of the city and the intrigues of the courtiers, and that she now desired to spend her life in peace and prayer. The abbot was greatly edified and offered to receive her if she would submit to the direction of a novice master to teach her the discipline of the religious life—she being evidently quite inexperienced. She replied that, far from objecting to one, she would welcome many masters to teach her the way of perfection. No one ever suspected her sex, and she soon gave proof of extraordinary progress in virtue. She had many trials and temptations, but she overcame them all. Because her beauty and charm were a cause of distraction to the other monks, she retired to a solitary cell where she saw only those who desired her advice. Her fame for holiness and wisdom spread far and wide, and after a time her father, in his despair at losing her, asked leave to consult this venerated ascetic, Smaragdus. She recognised him, but he did not know her, since her face was almost hidden and she was much changed by her austerities. She gave him great spiritual consolation, but did not make herself known to him till she was on her death-bed many years later. After her death, her father Paphnutius retired from the world and inhabited her cell for ten years.

See Delehaye, *Les Légendes Hagiographiques*, 3rd edn. (1927), pp. 189–192, and Quentin, *Les Martyrologes historiques*, pp. 165–166.

Although a commemoration of St Euphrosyne appears in the Roman Martyrology under Jan. 1, and although the Carmelites claim her as belonging to their Order and keep her feast on Jan. 2, there is the gravest reason to doubt whether such a person ever existed. No local cultus exists in this case to which we can trace the origin of the legend. In the Greek Synaxaries she is commemorated on Sept. 25, and in the majority of the Latin Martyrologies her elogium occurs on Jan. 1; but in the *Acta Sanctorum* her story is given on Feb. 11. A Greek Life is printed in the *Analecta Bollandiana*, vol. ii, pp. 196–205, and the Latin versions are catalogued in *B.H.L.*, nn. 2722–2726. The atmosphere of all these is decidedly one of pure romance. At the same time there do seem to be authentic cases of women hiding themselves in male attire in monasteries and remaining for a while undetected. There is more or less contemporary evidence that this was done by the girl "Hildegund," who died in the Cistercian abbey of Schönau on April 20, 1188; but the question of her sanctity is another matter.

ST LAZARUS, Bp. of Milan, Conf.

c. A.D. 450

St Lazarus was the son of a Milanese burgher and became Bishop of Milan about the year 449. The times were troublous, for the Goths were ravaging Italy and were masters of Milan, but although St Lazarus had much to suffer at their hands, he ruled his flock prudently and faithfully. St Ennodius includes him in a list of twelve holy bishops of Milan, of whom St Ambrose was the first and most eminent. Lazarus established an Augustinian monastery, where the revised rule was observed with strictness, but he is chiefly remembered in connection with the Rogationtide litanies which he is said to have been the first to introduce. In order to invoke the protection of God at that distressful period, he ordered a three days' fast with processions, litanies, and visits to various churches from the Monday to the Wednesday within the Octave of the Ascension. Afterwards, according to the same very questionable authority, St Mamertus introduced these litanies into the diocese of Vienne and changed the date to the three days before Ascension Day. The first Council of Orleans (511) ordered that this observance should be general throughout France, and it spread quickly to England and elsewhere. Later still, Archbishop Stephen Nardini and St Charles Borromeo did much to encourage and establish this custom at Milan, which continues to the present day. St Lazarus died on March 14, probably in the year 450, after having been bishop eleven years, but his festival is kept on February 11, because saints' days are not celebrated during Lent in the diocese of Milan which, as is well known, follows the Ambrosian rite.

See the *Acta Sanctorum*, Feb., vol. ii. That St Mamertus introduced the Rogation days at Vienne is beyond dispute, but there is no trustworthy evidence to establish the claim of St Lazarus to priority.

ST SEVERINUS, Abbot

A.D. 507

St Severinus, a member of a noble family in Burgundy, was educated in the Catholic faith at a time when the Arian heresy was very prevalent in that land. He forsook the world in his youth and entered the monastery of Agaunum, which consisted only of scattered cells till the Catholic King Sigismund, son and successor of the Arian Gondebald who reigned in Burgundy, built there the great abbey of St Maurice. St Severinus was abbot and had governed his community wisely for many years when, in 504, Clovis, the first Christian King of France, who had for two years been suffering from a disease which his physicians were unable to cure, sent his chamberlain to conduct the holy man to his court, as he had heard of the wonderful recoveries obtained through his prayers. St Severinus took leave of his monks, telling them that he should never see them again in this world. On his journey, he healed Eulalius, Bishop of Nevers, who had been for some time deaf and dumb, and he also cured a leper at the gates of Paris. Upon his arrival at the palace, he immediately restored the King to perfect health by putting on him his own cloak. The King, filled with gratitude, distributed large alms to the poor and released all his prisoners. As St Severinus was returning towards Agaunum, he stayed at Château-Landon in the Gâtinais with two priests who served God in a solitary chapel and who, not knowing who he was, were at once struck by his sanctity. He foresaw his death, which happened there shortly after. He was buried at Château-Landon. The beautiful church of St Séverin in Paris is called after him and not after the hermit of the same name.

In editing for the *M.G.H.*, *Rerum Meroving. SS.*, vol. iii, pp. 166–183, an abstract of the Life of St Severinus, Bruno Krusch has shown that the long biography printed in the *Acta Sanctorum*, Feb., vol. ii, and elsewhere has no historical value of any sort. It was written 300 years after the death of the saint, apparently without any reliable materials. The details given above are probably all imaginary, and there is the gravest reason for thinking that Severinus could never have been either monk or abbot at Agaunum, because according to the biography the Saint died in 507 or 508, and sound documentary evidence seems to show that Agaunum was not founded before 515. See *Analecta Bollandiana*, xxxi (1912), pp. 354–355.

ST BENEDICT OF ANIANE, Abbot

A.D. 821

He was the son of Aigulf de Maguelone and served King Pepin and his son, Charlemagne, as cupbearer, but was educated for the military career. At the age of twenty he made a resolution to seek the Kingdom of God with his whole heart. From that time he led a mortified life in the court itself, eating very sparingly and of the coarsest food and allowing himself but little sleep. He took part in the campaign in Lombardy, but, after having been nearly drowned in the Tesino, near Pavia, in endeavouring to save his brother, he made a vow to quit the world entirely. Upon his return to Languedoc he was confirmed in his determination by the advice of a holy hermit called Widmar, and, under pretext of visiting the court at Aix-la-Chapelle, he went to the abbey of Saint-Seine, fifteen miles from Dijon, where, after having sent back his attendants, he was admitted as a monk. He spent two and a half years in wonderful abstinence, treating his body as though it were a wild beast. He lived on bread and water alone, and, when he was overcome with fatigue, he would allow himself nothing softer than the bare ground, and thus made even of his rest a penance. He often spent the whole night in prayer and stood barefoot on the stone floor in the bitterest weather. He studied to make himself contemptible by courting every kind of humiliation, and he was so dead to self that he received insults with joy. God bestowed on him an extraordinary spirit of compunction as well as a profoundly infused knowledge of spiritual things. Not satisfied with observing the rule of St Benedict, he practised those other points of perfection which he found prescribed in the rules of St Pachomius and St Basil. When he was made cellarer, he was most scrupulous in providing for others whatever was allowed by the rule of St Benedict and he took special care of the poor and of the guests.

When the abbot died, the brethren were disposed to elect him to fill the post, but he was unwilling to accept the charge because he knew that the monks were opposed to anything in the shape of systematic reform. He accordingly quitted Saint-Seine, and, returning to his own country of Languedoc, built a small hermitage near the Church of St Saturninus beside the brook Aniane, upon his own estate. Here he lived for some years in a self-imposed destitution, praying continually that God would teach him to do His holy will. Some solitaries, of whom the holy man Widmar was one, placed themselves under his direction, and they all earned their livelihood by manual labour, living on bread and water except on Sundays and great festivals when they added a little wine or milk if it was given them in alms. The holy superior worked with them in the fields and sometimes spent his time in copying good books. When the number of his disciples increased, he left the valley and built a monastery in a more spacious place. So much did he love holy poverty that for a long time he used chalices of wood or glass or pewter in celebrating Mass, and if valuable silk ornaments were given him, he bestowed them upon other churches. However, he afterwards changed his mind on this point, and having built a cloister and a stately church adorned with marble pillars, he furnished it with silver chalices and rich ornaments and bought a number of books. In a short time, he had three hundred religious under his direction, and at the same time exercised a general inspection over all the monasteries of Provence, Languedoc, and Gascony. Towards the close of his life, he somewhat modified the austerities of the reforms he had introduced. He was one of the most vigorous opponents of Felix, Bishop of Urgel, who had advanced the doctrine that Christ was only the adoptive son of the Eternal Father, but the statement made that he wrote treatises against this Adoptionist heresy is very doubtful. Benedict had now become the director and censor of all the monasteries in the kingdom, and he reformed many monasteries with little or no opposition. One of the chief of those which came under his influence was the monastery of Gellone, founded by William of Aquitaine in 804.

By the councils held under Charlemagne and by his "Capitulars" it was now ordered that canons regular should live according to the canonical ordinances of the Church, and the monks according to the rule of St Benedict, thus introducing uniformity in the monastic discipline of the West. Louis le Débonnaire, who succeeded his father, entrusted the saint with the inspection of all the abbeys in his kingdom. In order to have him close at hand, the Emperor obliged him to dwell first at the abbey of Maurmünster in Alsace and then, as he wanted him yet nearer, he built a monastery upon the Inde, known as Corneli-münster, two leagues from Aix-la-Chapelle, the residence of the Emperor and court. Although Benedict lived in the monastery, yet he continued to help in the restoration of monastic observance throughout France and Germany. He was also the chief instrument in drawing up the canons for the reformation of prebendaries and monks at the council of Aix-la-Chapelle in 817, and presided in the same year over the assembly of abbots to enforce the restoration of discipline. His statutes were adopted by the Order and annexed to the rule of St Benedict the founder. Whilst a private monk at Saint-Seine, he wrote the *Codex Regularum* (Code of Rules)—being a collection of all the monastic regulations which he found extant: he likewise compiled a book of homilies for the use of monks, collected from the works of the Fathers, but his most important work was the *Concordia Regularum*, the Concord of Rules, in which he gives those of St Benedict in combination with those of other patriarchs of monastic observance to show the similarity of the exercises they prescribe. This great restorer of monasticism in the West, worn out at length by mortifications and fatigues, suffered much from continual sickness in the latter part of his days. He died at Inde with great tranquillity in 821, being then seventy-one years of age.

Great as was the energy and the influence of St Benedict of Aniane it would have to be admitted that his scheme for a peaceful revolution in the monastic life could not be carried into effect as he had planned it. According to Mr. Edmund Bishop, the general idea of St Benedict and of his patron the Emperor Louis was this: "All houses were to be reduced to an absolute uniformity of discipline, observance, even of habit, according to the pattern of Inde; visitors were to be appointed to see that the constitutions were strictly observed. The new scheme was to be launched at a meeting of all the abbots to be held at Aachen (Aix-la-Chapelle) in 817. But to plan is one thing," Mr, Bishop goes on, " to carry into effect another. It is clear that in the general assembly of abbots, Benedict, backed as he was by the Emperor, had to give up, for the sake of peace and in order to carry through substantial reforms, many details of observance by which he set great store. His biographer and friend Ardo, too, who knew everything by personal observation and at first hand, in a roundabout way and darkly gives this to be understood. But the decrees of this meeting of Aachen, of which Benedict was as well the author as the life and soul, were a turning-point in the history of the Benedictines, forming the basis of later legislation and practice. After the great founder himself, Benedict of Nursia, no man has more widely affected Western monasticism than did the second Benedict, he of Aniane."* Few English scholars have a better right to form an opinion on the monastic history of the ninth century than the late Mr. Edmund Bishop, and these words of his form a notable tribute to the work which the great monastic reformer achieved.

The primary authority for the Life of St Benedict is the Latin biography by his disciple and friend Ardo. The best text is that in the *M.G.H. Scriptores*, vol. xv. See also the *Acta Sanctorum*, Feb., vol. ii; *The Dict. Christ. Biog.*, i, pp. 305–308; Hauck, *Kirchengeschichte Deutschlands*, ii, pp. 528 *seq.;* P. J. Nicolai, *Der Hl. Benedict Gründer von Aniane.* An article of Dom Bruno Albers in the Benedictine *Studien und Mitteilungen*, xxxii (1911), pp. 579-591, lets us know that the homilies referred to above have now been identified.

THE EMPRESS THEODORA

Whom the Greeks reckon among the Saints

A.D. 867

In 830 she married Theophilus, Emperor of Constantinople. By her mildness and patience she often softened the cruel temper of her brutal husband and tried to protect the defenders of holy images from the fury of his persecution, but she had little influence on his iconoclasm. After his death, however, when she was regent of the empire during the minority of her son, Michael III, she put an end to the Iconoclast heresy, one hundred and twenty years after it had first been propagated by Leo the Isaurian. St Methodius, whom she had designated Patriarch of Constantinople, restored, with much solemnity, the holy images in the great church of Constantinople on the first Sunday of Lent—an event which the Greeks commemorate as the Feast of Orthodoxy. She prepared the way for the conversion of the Bulgarians and sought to reconcile the Paulicians to the Church. After she had governed the empire with great glory for twelve years, she was banished by her unnatural son, Michael the Drunkard, and his vicious uncle Bardas, spending the last eight years of her life in a convent. She has been honoured by the Greeks ever since her death in 867, but her claims to sanctity have been much contested.

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* E. Bishop, *Liturgica Historica*, p. 213.

Her elogium will be found in the Synaxaries on Feb. 11. See Delehaye in the *Acta Sanctorum, Propylæum* to Nov., pp. 258–260. *Cf.* also the second volume for February, and Diehl in the *Cambridge Medieval History*, vol. iv, pp. 40–45 ; *B.H.G.*, p. 127.

FEBRUARY 12

THE SEVEN FOUNDERS OF THE SERVITES

Thirteenth Century

IT was between the years 1225 and 1227 that seven young Florentines joined the Confraternity of the Blessed Virgin—popularly known as the " Laudesi " or Praisers. It was at a period when the prosperous city of Florence was being rent by political factions and distracted by the heresy of the Cathari : it was also a time of general relaxation of morals even where devotional practices were retained. These young men, members of the most prominent families of the city, had from their infancy been occupied more with spiritual than with temporal affairs and had taken no part in local feuds. Whether they were all friends before they joined the Laudesi is not clear, but in that confraternity they became closely allied, and all seven grew daily more detached from the world and more devoted to the service of the Blessed Virgin. The eldest of them was Bonfilius Monaldo, who became their leader, and the others were Alexis Falconieri, Benedict dell'Antella, Bartolommeo Amidei, Ricovero Uguccione, Gherardino Sostegni, and Giovanni Buonagiunta. They had, as their spiritual director, Giacomo of Poggibonsi, who was chaplain of the Laudesi, a man of great holiness and spiritual insight. All of them came to realise the call to a life of greater renunciation, and they determined to have recourse to our Lady in their perplexity. On the Feast of the Assumption, as they were absorbed in prayer, they saw her in a vision, and were inspired by her to withdraw from the world into a solitary place and to live for God alone. There were difficulties, because though three of them were celibates, four had been married and had ties, although two had become widowers. It was necessary to make suitable provision for their dependents, but that was arranged, and, with the approval of the bishop, they withdrew from the world and betook themselves to a house called La Carmarzia, outside the gates of Florence, exactly twenty-three days after they had received their call. Their aim was to lead a life of penance and prayer, but before long they found themselves so much disturbed by constant visitors from Florence that they decided to withdraw to the wild and deserted slopes of Monte Senario, where they built their simple church and hermitage and where they lived a hermit life of almost incredible austerity. In spite of difficulties, visitors sometimes found their way to the hermits and many wished to join them, but they refused to accept recruits. So they continued to live for several years, until they were visited by their bishop Ardingo and Cardinal Castiglione who had come to Florence on ecclesiastical business and who had heard much about their sanctity. He was greatly edified, but he made one adverse criticism. "Your mode of life," he said, "is too much like that of the wild creatures of the woods, so far as the care of the body is concerned. You treat yourselves in a manner bordering on barbarity: and you seem more desirous of dying to time than of living for eternity. Take heed: the enemy of souls often hides himself under the appearance of an angel of light. . . . Hearken to the counsels of your Superiors." The seven were deeply impressed by these words and hastened to ask their bishop for a rule of life. He replied that the matter was one that called for prayer, and he entreated them not to continue to refuse admittance to those who sought to join them. Again the holy solitaries gave themselves up to prayer for light, and again they had a vision of our Lady, who bore in her hand a black habit while an angel held a scroll inscribed with the title of Servants of Mary. She addressed them and said she had chosen them to be her first servants, that she wished them to wear the black habit, and to follow the rule of St Augustine. From that date, April 13, 1240, they were known as the Servants of Mary, or Servites. In accepting this rule, the Seven Founders found themselves called upon to adopt a different kind of life—much to the satisfaction of their old friend the Bishop of Florence. Giacomo of Poggibonsi, who had followed them, resolved to join them, and they were clothed by the bishop himself, Bonfiglio being elected their superior. According to custom they selected names by which they should thenceforth be known, and became Brothers Bonfilius, Alexis, Amadeus, Hugh, Sostenes, Manettus, and Buonagiunta. By the wish of the bishop, all except St Alexis, who in his humility begged to be excused, prepared to receive Holy Orders, and in due time they were fully professed and ordained priests. The new Order, which took a form more like that of the mendicant friars than that of the monastic orders, increased amazingly, and it soon became necessary to form fresh houses. Siena, Pistoja, and Arezzo were the first places chosen, and afterwards the houses at Carfaggio, the convent and church of the Santissima Annunziata in Florence, and the convent at Lucca were established. Meanwhile, although the Servites had the approval of their immediate superiors, they had not been recognised by the Holy See. Again and again efforts were made to obtain recognition for them, but difficulties were raised by those who desired to see the new Order abolished or absorbed in another Order. The Council of the Lateran had declared that no new Orders should be founded, and, later on, the Council of Lyons had added further limitations, and therefore each time the petition of the Servites came before the Pope it was set aside or ignored. It was only in 1259 that the Order was practically recognised by Alexander IV, and not till 1304—over sixty years after its foundation—that it received the explicit and formal approbation of Benedict XI. St Bonfilius, the first prior, had remained as General until 1256, when he begged to be relieved owing to old age. He died a beautiful death in the midst of a conference of his brethren on New Year's night, 1261. St Buonagiunta, the youngest of the Seven, was the second General, but not long after his election he breathed his last in chapel while the gospel of the Passion was being read. St Amadeus ruled over the important convent of Carfaggio, but returned to Monte Senario to end his days. St Manettus became fourth General and sent missionaries to Asia, but he retired to make way for St Philip Benizi, upon whose breast he died. St Hugh and St Sostenes went abroad—St Sostenes to Paris and St Hugh to found convents in Germany. They were recalled in 1276, and, being attacked by illness, they passed away side by side the same night, as they were reciting the rosary of our Lady. St Alexis the humble lay-brother outlived them all, and he was the only one who survived to see the Order fully and finally recognised. He is reported to have died at the age of one hundred and ten.

All the virtues of these saints were founded upon humility. Nothing in their lives is more remarkable than their conviction of their own nothingness. While they were Laudesi, they wished to be hidden, and when they formed their Order, they desired to conceal their gifts, to keep silence, and to avoid being brought into notice. The whole long life of St Alexis was a marvel of humility. It is indeed salutary for us who live in a world where self-advertisement is so general and where lowliness is so little esteemed to realise that great sanctity is invariably built up on a foundation of utter humility and self-effacement.

There is a certain lack of precise information regarding the early history of the Seven Holy Founders. A short chronicle by Pietro da Todi and the reminiscences of Father Nicholas Mati seem to constitute the nearest approach to contemporary sources. The *Annales Sacri* of Giani continued by Garbi are not very reliable for the beginnings of the Order. The *Histoire des Sept Saints Fondateurs de l'Ordre des Servites de Marie*, by Père Ledoux, O.S.M. (1888), has been translated into English.

ST EULALIA OF BARCELONA, VIRG. AND MART.

A.D. 304

This holy Virgin was brought up in the Christian faith at Barcelona in Spain. During the persecution of Diocletian, under the cruel governor Dacian, she suffered the torture of the rack and was at last crucified. Her acts, which are not genuine, bear so great a similarity to those of St Eulalia of Merida that many authorities have identified the two saints, but it is maintained by some that they were different women. In both cases it is stated that at the moment of death a white dove was seen to fly out of the martyr's mouth and ascend to heaven. This St Eulalia is the patron of Barcelona and her tomb is much visited by seamen before starting on a voyage. She is also invoked against drought. The name Eulalia appears under a number of different forms, *e.g.*, Aulaire, Aulazie, and Olaise.

The fact that Prudentius, Venantius, and a sermon of St Augustine pay tribute to the heroism of one Spanish martyr named Eulalia, making especial mention of Merida, seems to constitute proof of the genuineness of the cult in her case, but it constantly happens that fictitious stories are afterwards written which cause a duplication of the subject so honoured. The question of the notices of Eulalia in the early Martyrologia has been very fully dealt with by Dom Quentin in his book *Les Martyrologes historiques*, pp. 71, 162–164, etc. See the *Acta Sanctorum*, Feb., vol. ii, and *B.H.L.*, nn. 2693–2698.

ST MELETIUS, PATRIARCH OF ANTIOCH, CONF.

A.D. 381

He belonged to one of the most distinguished families of Lesser Armenia, and was born at Melitene. Though brought up in the midst of all that could flatter the senses, he practised mortification and fasting from his earliest youth. His sincerity and kindly disposition gained for him the esteem of both Catholics and Arians, and he was promoted to the bishopric of Sebaste. However, he met with such violent opposition that he left it and retired, first into the desert and afterwards to Beræa in Syria, a town of which Socrates supposes him to have been the bishop. The patriarchal Church of Antioch had been oppressed by the Arians ever since the banishment of Eustathius in 331, several succeeding bishops having fostered the heresy. Eudoxus, the last of these, had been transferred from Germanicia to Antioch, but, though an Arian, he was expelled by a party of Arians in a sedition and shortly afterwards he usurped the see of Constantinople. The Arians and several Catholics agreed to raise St Meletius to the patriarchal chair at Antioch, and the Emperor confirmed their choice in 361, although some of the Catholics refused to recognise him, as they regarded his election as irregular on account of the share which the Arians had taken in it. The Arians hoped that he would declare himself of their party, but they were undeceived when, on the arrival in Antioch of the Emperor Constantius, he was ordered with several other prelates to expound the text in the Book of Proverbs concerning the wisdom of God: "The Lord hath created me in the beginning of His ways." First George of Laodicea explained it in an Arian sense, then Acacius of Cæsarea gave it a meaning bordering on the heretical, but Meletius expounded it in the Catholic sense and connected it with the Incarnation. This public testimony angered the Arians, and Eudoxus, then Bishop of Constantinople, persuaded the Emperor to banish Meletius to Lesser Armenia, thirty days after his installation. The Arians gave the see to Euzoius, who had previously been expelled from the Church by St Alexander, Bishop of Alexandria. From this time dates the famous schism of Antioch, although it really originated with the banishment of St Eustathius about thirty years before. Certain zealous Catholics always adhered to St Eustathius: others, who were quite orthodox, joined in communion with the intruded patriarchs, the first two of whom do not appear to have declared themselves Arians. Placillus III, Stephen I, Leontius, and Eudoxus identified themselves to a very great extent with the heretics, but, when it came to the expulsion of Meletius and the intrusion of the impious Euzoius, an entire breach of relations became inevitable, because many orthodox Catholics who had hitherto communicated with the Arians would have nothing to do with Euzoius. Under the protection of Diodorus and Flavian, they held religious assemblies of their own and with their own priests. They attempted in vain to unite with the Eustathians, who for thirty years had held their separate assemblies, but the Eustathians refused to admit them or to acknowledge the election of Meletius because of the share the Arians had taken in it. After the death of the Emperor Constantius, which took place soon after he had been baptised at Antioch by the Arian bishop, his successor Julian allowed the banished bishops to return to their churches, and St Meletius came back to Antioch. The breach made by the schism grew yet wider, for the Eustathians not only refused to receive him, but chose, as a bishop of their own, Paulinus, a pious priest who had been ordained by St Eustathius himself. Lucifer, Bishop of

Cagliari, consecrated him and thus revived the schism. St Meletius had the additional grief of finding his city chosen by Julian the Apostate as the chief seat of the heathen abominations which he restored. The saint's opposition provoked the Emperor to banish him, but, upon the accession of Jovian, he returned, and was welcomed, not only by the Catholics, but by many moderate Arians who declared themselves prepared to subscribe to an orthodox profession of faith. Jovian was followed by Valens, who, though at first orthodox, was won over to the Arians by his wife and became a bitter persecutor of the faithful. When he came to Antioch in 372, he tried his utmost to draw Meletius into his heresy, but, meeting with no success, ordered him into banishment once more. The people rose in tumult to retain him amongst them and threw stones at the governor who was carrying him off and who only escaped with his life because the saint stepped between him and the mob and covered him with his cloak. Meletius was brought to Lesser Armenia, where he took up his residence on his own estate at Getasus. His flock at Antioch showed themselves worthy of their master by their patience and constancy. Many were expelled from the city and driven from the neighbouring mountains and from the banks of the river where they tried to hold their assemblies. Some expired under torture: some were cast into the Orontes. The death of Valens after his defeat near Adrianople in 378 put an end to the persecution in Antioch, and his nephew Gratian becoming master of the East and having, through his general Theodosius, vanquished the Goths, recalled the Catholic prelates and restored the liberty of the Church in the Eastern Empire. St Meletius, when he returned once more, found that the schism had spread to distant churches in the province. Most of the Western prelates supported the election of Paulinus. St Athanasius communicated with him, as he had always done with his friends the Eustathian Catholics, although he strongly disapproved of the precipitation of Lucifer of Cagliari in consecrating him: he also afterwards communicated with St Meletius. Theodosius, who after his victory over the Goths had been associated with Gratian, sent his general, Sapor, to Antioch to re-establish the Christian pastors, and, in an assembly which was held in his presence in 379, St Meletius, Paulinus, and Vitalis, whom Apollinarius had consecrated bishop of his party, all met. St Meletius then proposed to Paulinus that as their sheep had but one religion they should cease all disputes for precedence and should share the see with the understanding that the survivor of them should have the care of the whole flock. This was agreed to after some demur. St Meletius zealously reformed disorders and provided his church with excellent ministers. In 379 he presided over a council at Antioch which condemned the errors of Apollinarius without mention of his name. He also presided over the second General Council which was held at Constantinople in 381. Only prelates of the Eastern Empire assisted, so that we find no mention of legates of Pope Damasus: it was therefore general, not in its constitution, but by the acceptation of the universal Church. One hundred and fifty Catholic bishops and thirty-six of the Macedonian sect made their appearance, but the latter chose rather to withdraw than to acknowledge the divinity of the Holy Ghost. The Council approved of the election of St Gregory Nazianzen to the see of Constantinople. It condemned the Macedonian heresy and published the Nicene Creed with several additions. It acknowledged the patriarchates of Alexandria and Antioch and gave Constantinople the next place of honour after Rome. St Meletius died at Constantinople while the Council was still sitting, to the great grief of the Fathers and of the Emperor. By his evangelical meekness he had endeared himself to all who knew him. St Chrysostom tells us that his name was so much venerated, that his people in Antioch gave it to their children. They cut his image on their seals and on their plate and carved it on their houses. His funeral was celebrated in Constantinople with great magnificence and was attended by all the Fathers of the Council and all the Catholics of the city. One of the most eminent of the prelates pronounced his panegyric in the Council, and St Gregory of Nyssa delivered his funeral oration before the Emperor in the great church. It closes with the words: "He now sees God face to face and prays for us and for the ignorance of the people." The body of St Meletius was deposited in the Church of the Apostles, from whence it was removed, at the Emperor's expense, to Antioch, where it was interred in the church which he had erected in honour of St Babylas. Five years later, St John Chrysostom, whom St Meletius had ordained deacon, pronounced his panegyric on February 12—the day of his death or of his translation to Antioch. His panegyrics by St Gregory of Nyssa and St Chrysostom are still extant.

See the *Acta Sanctorum*, Feb., vol. ii; *B.H.G.*, p. 91; *Dict. Christ. Biog.*; Hefele in the *Kirchenlexikon*.

ST JULIAN THE HOSPITALLER, CONF.

NO DATE

In the first volume of the present work (p. 345) reference was made under the heading, " Julian, Bishop of Le Mans," to another St Julian known as " the Hospitaller." It is barely possible to regard the story told of him as anything but pure romance, but a strange confusion has grown up among the different St Julians, and it is very hard to disentangle the few grains of authentic fact which may possibly belong to the lives of one or other of them. Even in the fifteenth century the difficulty was recognised, and Caxton's version of the *Golden Legend*, from which we may conveniently borrow the traditional story of " the Hospitaller," begins by introducing us to at least three other Julians. The first was the bishop of Le Mans already mentioned, and we are told of him that some say that he was no other than Simon the leper whom our Lord healed of " meselry " (leprosy) and who " bad Jhesu Cryst to dyner." For this reason, the writer further states, many people identify him also with the saint whom pilgrims and wayfaring men invoke for good " herborowe " (harbouring), " because our Lord was lodged in his house " ; but our medieval critic thinks this less probable. Then there was another St Julian " born in Almane (Germany) whiche was of noble lynage, and yet more noble in faythe and in vertu." This saint was a martyr and " ete never no moton," and consequently when after his death an unprincipled cleric stole the white sheep which belonged to the church of which he was patron, he interfered in ways which the culprit found extremely disagreeable. Yet a third St Julian was " broder to one named Julie." They were martyrs together and worked many miracles after their death, one or two of which are recounted in detail. But the Julian to whom most space is accorded is the Hospitaller " who slew his father and mother by ignorance." His story, modernising the spelling, is recounted thus :

" This man was noble and young and gladly went for to hunt. And on a time among all other he found a hart which returned towards him and said : ' Thou huntest me that shalt slay thy father and mother.' Hereof was he much abashed and afeared. And for dread that it should not happen to him which the hart had said to him, he went privily away so that no man knew thereof and found a prince noble and great to whom he put him in service ; and he proved himself so well in battle and in services in his palace, and he was so much in the King's grace that he made him knight, and gave to him a rich widow of a castle and for her dower he received the castle.

"And when his father and his mother knew that he was thus gone, they put them in the way for to seek him in many places. And so long they went until they came to the castle where he dwelt, but then he was gone out and they found his wife. And when she saw them she inquired diligently who they were; and when they had said and recounted what was happened of their son, she knew verily that they were the father and mother of her husband and received them most charitably and gave to them their own bed, and made another for herself.

"And on the morrow the wife of Julian went to the church, and her husband came home whilst she was at the church. And entering into his own chamber for to awake his wife, he saw twain in his bed. And as he weened it was a man that had lain with his wife he slew them both with his sword. And after that he went out and saw his wife coming from the church. Then was he much abashed and demanded of his wife who they were that lay in his bed. Then she said that they were his father and his mother which had long sought him and she had them to lie in his bed. Then he swooned and was almost dead, and began to weep bitterly and to cry aloud: 'Alas! caitiff that I am, what shall I do that have slain my father and my mother? Now is that very thing happened which I supposed I had eschewed.' And he said to his wife: 'Adieu and farewell, my right dear love; I shall never rest till that I have knowledge if God will pardon and forgive me this that I have done and that I shall have worthy penance therefore.' And she answered: 'Right dear love, God forbid that ye should go without me; like as I have had joy with you, so will I have pain and heaviness.'

"Then departed they and journeyed till they came to a great river over which much folk passed; where they edified an hospital for to harbour poor people, and they did their penance in bearing men over that would pass. After long time, Saint Julian slept about midnight, sore travelled, and it was freezing and much cold, and he heard a voice lamenting and crying, that said: 'Julian, come and help us over.' And anon he arose and went over and found one almost dead for cold. Anon he took him and bore him to the fire and did great labour to chafe and warm him. And when he saw that he could not be chafed nor warmed, he bore him into his bed and covered him in the best wise he might. And anon after, this man that was so sick and appeared as he had been meselle (a leper), he saw all shining ascending into heaven. And he said to Saint Julian, his host: 'Julian, our Lord hath sent me to thee, and sendeth thee word that He hath accepted thy penance.' And a while after, Saint Julian and his wife rendered unto God their souls and departed out of this world."

This is the legend of St Julian, which undoubtedly was extremely popular in the Middle Ages. Many hospitals were, and some still are, dedicated to him, especially in the Netherlands. A number of scenes from the legend are represented in one of the stained-glass windows of Rouen Cathedral, which seems to have been put up by the guild of ferrymen in that city. Innkeepers, travellers, and boatmen all placed themselves under his protection. No very constant emblem seems to be associated with St Julian the Hospitaller, but he is often represented with a stag, or with a boat, acting as ferryman.

It would be difficult to date the origin of this pious romance. It is in the *Legenda Aurea* of James de Voragine, and the Bollandists print the version of the story found in St Antoninus of Florence, dealing with the subject on January 29. But the legend is certainly older than either Voragine or St Antoninus; being found, for example, in Vincent of Beauvais. There is a considerable literature connected with this St Julian. See, *e.g.*, G. Flaubert, *La Légende de St Julien l'Hospitalier* (1895).

ST ETHELWOLD, BP. OF LINDISFARNE, CONF.

c. A.D. 740

St Ethelwold was one of St Cuthbert's assistants, and he became first of all prior, and then abbot, of Old Melrose in Scotland. There he proved himself to be a man of great ability and piety, and when Eadfrith, the Bishop of Lindisfarne or Holy Island, died in 721, St Ethelwold was chosen to fill his place. He was still alive when Bede wrote about him as being worthy of his high office. It is recorded of him that on Lindisfarne he erected a great cross which was afterwards removed to Durham, and also that he sought out a holy anchorite, St Bilfrid, who was a cunning artificer, and charged him to work with gold and gems a cover for the copy of the Holy Gospels which his predecessor had written and which had been miraculously preserved when it had been washed overboard in a storm. This copy of the Gospels, but not unfortunately the cover, is now preserved in the British Museum (Cotton MS., Nero D, iv). The late Professor Charles Plummer described it as "the fairest manuscript that has ever come under my notice," and he adds that "no facsimile can give any idea of the exquisite beauty of the original." After ruling his diocese for many years, Ethelwold died and was buried in his cathedral. To protect them from the ravages of the Danes, the relics of St Ethelwold as well as those of St Cuthbert were removed first to Scotland, then to Chester, and finally to Durham, where they still lie in the cathedral.

Bede, Simeon of Durham, and Florence of Worcester furnish all the materials we possess for any judgment of the character of this holy bishop. See especially Charles Plummer's edition of Bede's *Ecclesiastical History*, ii, pp. 297–298.

ST ANTONY CAULEAS, CONF.

PATRIARCH OF CONSTANTINOPLE

c. A.D. 901

He was a Phrygian by extraction and came of a noble family, but he was born at a country house near Constantinople where his parents lived in retirement for fear of the persecution and of the contagious influence of the Iconoclasts. He was piously brought up, and, upon his mother's death, when he was twelve years old, he entered a Basilian monastery in Constantinople. There he served God with great fervour and, in process of time, became abbot and gave the religious habit to his own father. Upon the death of Stephen, brother to the Emperor Leo VI, Antony was chosen patriarch of Constantinople in 888. His predecessor had succeeded Photius (whom the Emperor had expelled) and had laboured strenuously to heal the schism he had formed and to restore the peace of the Church over all the East. St Antony completed this great work and, in a council over which he presided at Constantinople, condemned or corrected all that had been done by Photius during his last usurpation of that see, after the death of St Ignatius. The acts of that important council are entirely lost – perhaps through the deliberate action of those Greeks who renewed the unhappy schism. Antony's independence and high principle were strikingly manifested when in 899 (?) he resolutely forbade the Emperor Leo VI to contract a third marriage. A true spirit of mortification, penance, and prayer in his private and in his public life characterised this great pastor, who died at the age of sixty-seven on February 12 of the year 900 or 901.

There seems to be great difficulty in determining dates for certain ecclesiastical events at this period in the Eastern Empire. For example, while Prof. Vogt and Prof. Diehl in the *Cambridge Medieval History* (vol. v, pp. 56, 254, 901) assign the death of Photius to 891, we find in Hefele-

Leclercq (*Conciles*, iv, p. 612) the year 897 or 898 given as the true date of that event. Similarly, although the *Acta Sanctorum*, Feb., vol. ii, which is mainly followed in the above account, sets down 888 and 895 respectively as the years of Antony's consecration as patriarch and of his death, Vogt (*ubi supra*, p. 56) describes him as elected patriarch in 893 and as being still alive in 900.

ST LUDEN, LUDAN, OR LOUDAIN, PILGRIM

A.D. 1202

Beyond his name and the cultus paid him, we know nothing for certain about St Ludan. According to tradition, he was the son of a Scottish or Irish prince, and, upon his father's death, devoted all his inheritance to works of charity. He built a large hospice for the care of pilgrims, strangers, and the infirm of all kinds. Not satisfied with this, he went on a pilgrimage to Jerusalem, visiting also the tombs of the apostles and other holy places. As he was making his way home through Alsace, he found himself one day on the road between Strasbourg and Benfold, and, feeling weary, he stopped to rest under an elm tree just outside the little town of Northeim and fell asleep. It was revealed to him in a dream that he was about to die, and as soon as he awoke he fell on his knees and asked God that he might receive before his death the Body of the Lord. His prayer was granted, for an angel from heaven brought him his last communion before he passed away. His death was announced by a miraculous pealing of all the bells in the countryside. A boy found in the wallet he carried a small scroll on which was written: "My name is Ludan: I am the son of the noble Scottish prince Hiltebold. For the honour of God I have become a pilgrim." He was buried at Scherkirchen, where his relics were honoured until they disappeared during the Thirty Years War.

See the *Acta Sanctorum*, Feb., vol. ii; Stadler, *Heiligen-Lexikon*; O'Hanlon, *Lives of Irish Saints*.

FEBRUARY 13

ST CATHERINE DEI RICCI, VIRG.

A.D. 1590

SHE was born on April 23, 1522, of a noble Florentine family, her father being Pietro dei Ricci and her mother Catherine Bonza. At her baptism she was called Alexandrina, but she took the name of Catherine at her religious profession. She lost her mother in her infancy, but was religiously brought up by a very pious godmother. Whenever the child was missing, she was to be found on her knees in some out-of-the-way corner of the house, and when she was between six and seven years old her father placed her in the convent of Monticelli (near the gates of Florence) where her aunt, Louisa dei Ricci, was a nun. Here, away from the noise and tumult of the world, she served God without impediment or distraction. After some years, her father took her home, and, although she continued her former religious exercises as well as she could, the interruptions and dissipation entailed by her station caused her so much uneasiness that she obtained (though with great difficulty) her father's consent to her retirement from the world. Accordingly, in 1535, in the fourteenth year of her age, she received the religious veil at Prato, in the Dominican convent of San Vincenzio in which her uncle acted as director. Here God was pleased to exercise her patience by vigorous trials: for two years she suffered agonising pains from a complication of diseases which remedies seemed only to aggravate. She sanctified her sufferings by her exemplary patience which she derived in great part from constant meditation on the Passion of Christ. After what appeared to be a miraculous recovery of health, she sought to bid adieu more entirely to all gratification of her senses and to advance yet further in the penitential life by practising the greatest austerities permitted under the rule she professed: she fasted two or three days a week on bread and water, and sometimes passed the whole day without nourishment: she chastised her body with disciplines, and mortified it by a sharp iron chain which she wore next her skin. Even more admirable were her obedience, humility, and meekness: the least shadow of commendation or notice gave her uneasiness, and she would have wished to be unknown to all and blotted out of the heart of mankind. All this was crowned by a perfect spirit of prayer : by the union of her soul with God, and by the establishment of the reign of His love in her heart, she was detached from all earthly things. What she chiefly laboured to obtain by meditating on Christ's life and sufferings and what she most urgently asked was that He would purge her of all inordinate love of creatures and fashion her to His own divine image both without and within, that is to say, exteriorly in her speech and action and interiorly in the affections of her soul. The saint, while still very young, was chosen novice mistress, then subprioress, and, in her thirtieth year (1552), she was appointed prioress in perpetuity. The reputation of her extraordinary sanctity and wisdom brought her visits from many bishops, princes, and cardinals, including Cervini, Alexander Medici, and Aldobrandini, who afterwards became Popes under the names of Marcellus II, Clement VIII, and Leo XI. Something similar to what is related by St Augustine about St John of Egypt happened to St Philip Neri and St Catherine dei Ricci. They had exchanged a number of letters, and although they never met in the body she appeared to him and talked with him in Rome—without ever having left her convent at Prato. This was expressly stated by St Philip Neri, who was always most cautious in giving credence to or publishing visions, and it was confirmed by the oaths of five witnesses. Pope Gregory XV, in his bull for the canonisation of St Philip Neri, affirms that while that saint was living in Rome he conversed for a considerable time with Catherine dei Ricci, a nun at Prato. Besides her daily meditation on the Passion, Catherine is famous, even in a greater degree than other mystics who have been similarly privileged, for her extraordinary series of ecstasies in which she beheld and *enacted* in their order all the scenes which preceded our Saviour's crucifixion. These ecstasies seem always to have followed the same course. They began when she was twenty years old in February, 1542, and they were renewed every week for twelve years continuously. Naturally they occasioned much talk, crowds of devout or curious people sought to visit the convent. The recollection of the community was interfered with, and the inconveniences resulting were only the more acutely felt when in 1552 she was herself elected prioress. Earnest supplication was made by all the nuns at her request that these manifestations might cease, and accordingly in 1554 they came to an end. While they lasted they exhibited several features which are unusual in such cases. With Bd. Stefana Quinzani (see vol. i of this work, p. 44), the ecstasy was confined to some few hours on the Friday. In the case of Teresia Neumann of Konnersreuth at the present day, the ecstasy only begins a little before midnight on the Thursday evening. But Catherine uniformly lost consciousness at midday on every Thursday and only came to herself twenty-eight hours afterwards at four o'clock on the Friday afternoon. One interruption, however, occurred in this state of rapture. Holy Communion was regularly brought to her at a certain hour in the morning, and she became sufficiently conscious of the outer world to receive it with intense devotion, but almost immediately afterwards she again became entranced, resuming her contemplation of the scenes of the Passion at exactly the point where she had left off. Catherine had ecstasies at other times, and during these she usually remained quite passive, her eyes fixed on heaven. But in her weekly Passion-ecstasy her body moved in conformity with our Lord's own gestures and movements as she witnessed them in contemplation. For instance, when He was arrested in the garden she held out her hands as if to be bound, she stood majestically upright to represent His fastening to the pillar for the scourging, she bent her head as though to receive the crown of thorns, and so on. What is an even more unusual feature in such mystic experiences, she would often take occasion from the particular sufferings of Jesus Christ to address fervent exhortations in the midst of her ecstasy to the sisters who were standing around, which she did, says one of her biographers, " with a knowledge, loftiness of thought and eloquence not to be expected from a woman, and especially from a woman neither learned nor literary."

That Catherine was favoured with the stigmata, the wounds in hands, feet and side, as well as the crown of thorns, was also commonly asserted, and depositions to this effect were submitted in the process of beatification. Strangely enough the impression made upon those who professed to have seen the stigmata seems in each case to have been different. Some beheld the hands pierced right through and bleeding, others saw the wound-marks shining with so brilliant a light that it dazzled them, others again perceived only " healed-up wounds, red and swollen, with a black spot in the centre, round which the blood seemed to circulate." This very remarkable diversity in the accounts of the witnesses is if possible still more pronounced in the descriptions given of that mystical phenomenon for which St Catherine is more especially famous, the ring, said to have been given her by Christ our Lord in token of His spiritual espousals with this His handmaid. On Easter day, 1542, our Saviour, we are told, appeared to her radiant with light, and then drawing from His own finger a gleaming ring He placed it upon the forefinger of her left hand, saying : " My daughter, receive this ring as pledge and proof that thou dost now, and ever shalt, belong to Me."

In the *Positio super Virtutibus*, a printed summary of evidence, issued, as is always now done in such cases, for the convenience of the consulters who have to pronounce upon the question of the heroic virtue of any candidate for beatification, the statements made concerning Catherine's mystic espousals occupy a great deal of space. The Promoter of the Faith (popularly known as " the Devil's Advocate "), at the time when the cause was brought before the Congregation of Rites, was the famous Prosper Lambertini, even better known afterwards as Pope Benedict XIV. The question of St Catherine's ring attracted his particular attention, and he made several criticisms which were replied to in detail by the Postulator of the Cause. St Catherine, as we have seen, was born in 1522 and died in 1590. Unfortunately it was only in 1614 that the first juridical examination of witnesses took place in connexion with the cause of beatification. As the ring had originally become manifest in April, 1542, it was practically impossible that any of the nuns who had formed part of the community when this wonder first occurred could be living to give evidence in 1614, seventy-two years afterwards. But the phenomenon showed itself at least intermittently throughout Catherine's life, and apart from written and second-hand testimony, some few witnesses were able to give an account of what they themselves had seen. A few illustrations may be added of this apparently somewhat conflicting evidence.

Sister Dorothea Vecchi, aged eighty-three, deposed that she had herself seen the ring, and she described it as having a hoop of gold, but in the place of the bezel a protuberance in the flesh of the finger.

Sister Mary Magdalen Ricasoli, aged sixty-eight, had seen the ring twice, once when a child—but of this occasion she remembered little or nothing—the second time after the saint's death. Then when the body was lying before the altar she clearly saw, and continued to see until the body was buried, a livid mark (*un livido*) round the index finger of the left hand.

Donna Isabella de' Bonsignori, aged fifty, saw the hand of the saint one day at the gate of the convent, not long before her death. There was a ring on the index finger of the left hand—at least it had the form of a ring, but it appeared to her entirely of flesh raised up like a ridge. The saint, noticing that her eyes were fixed on the ring, at once hid her hand again under her scapular where she usually kept it.

Another witness, a secular, declared that two years before the saint's death she had accidentally seen a bright gold ring upon her left hand and had concluded that it was something special which a prioress wore in virtue of her office. On the other hand, one of the oldest nuns deposed that when she was a little girl, before she entered the Order, Catherine had allowed her to hold her hand for a long time. She saw upon her finger a gold ring with a brilliant white stone, " so that I could see myself reflected in it " (*che io mi specchiavo dentro*).

But perhaps the most valuable testimonies produced in the beatification process were two written documents, one a letter of the Dominican Father Neri, dated 1549, that is seven years after the mystic espousals, the other a few notes made by Catherine's special friend and nurse in her illness, Sister Mary Magdalen Strozzi. The former recounts the apparition of our Lord on Easter Sunday and remarks particularly that the ring was placed on the index finger of her left hand. After which he goes on :

> " Within a fortnight of Easter, the true ring, that is to say the ring of gold with its diamond, was seen by three very holy sisters at different times, each of them being over forty-five years of age. One was Sister Potentiana of Florence, the second Sister Mary Magdalen of Prato [this was Mary Magdalen Strozzi, who left the manuscript account of her beloved Mother Catherine], the third Sister Aurelia of Florence, so the Superiors of our Province have ascertained.
>
> " A command was laid upon this holy virgin (Catherine) by her superior to ask a favour of Jesus Christ ; and by Him the favour was granted that all the sisters saw the ring, or at least a counterfeit presentment of it, in this sense, that for three days continuously, *i.e.*, the Monday, Tuesday, and Wednesday of Easter week, all the sisters beheld on the finger beside the long finger of the left hand, and in the place where she said the ring was, a red lozenge (*quadretto*) to represent the stone or diamond, and similarly they saw a red circlet around the finger in place of the ring, which lozenge and circlet Catherine averred she had never seen in the same way as the sisters, because she always beheld the ring of gold and enamel with its diamond. Also the ring was seen in this way as a reddening of the flesh throughout the whole of Ascension Day, 1542, and also on the day of Corpus Christi, when it was accompanied by a most wonderful perfume which was perceived by all."*

Father Neri also goes on to remark that this reddening of the finger could not have been due to any paint or dye, for on Corpus

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* *S. Cong. Rituum, Positio super Virtutibus, Summarium*, p. 352. *Cf. Responsio ad animadversiones*, p. 79.

Christi Day, as he relates, Catherine was brought into the church that the governor of the city might see this wonderful red circlet. But all traces of it disappeared in his presence, though immediately afterwards it showed itself again to the nuns.

Regarding Father Neri's statement that three of the elder nuns were privileged to see the real ring of gold and red enamel, it is curious that no confirmation of this seems to be found in Sister Mary Magdalen Strozzi's own notes, though she is one of the three sisters mentioned. What she does make perfectly clear is that for three days after Easter there was a red circle round Catherine's finger, which she describes as a ring " between skin and skin,"* corresponding closely to what Dr. Imbert-Gourbeyre tells of Marie-Julie Jahenny that her finger looked as if a red coral ring had been buried in the flesh. Again, Sister Mary Magdalen's notes give a curiously touching impression of her solicitude lest Catherine had become the dupe of some wile of the devil. She went to the confessor about it, and together they made experiments with cinnabar and other pigments, but they found they could produce nothing in the least like the reddening on Catherine's finger. Then Sister Mary Magdalen went to Catherine herself, and seems frankly to have told her doubts and scruples. These abnormal manifestations, she urged, were contrary to the spirit and traditions of the convent and were very dangerous to humility and to that desire for self-effacement which was so important in the religious life. Catherine agreed, and was delighted to let her do anything she pleased in order to get rid of the mark. She only blamed herself and begged their pardon for being the cause of so much trouble and disquiet of mind among the rest of the community. So Sister Mary Magdalen put the finger into her mouth to find if the red mark had any taste, and also left it to steep in water, and then tried to wash out the mark with soap—all, of course, without any effect. On the other hand, Catherine declared quite simply that she saw on her finger a gold ring set with a pointed diamond, and could see nothing else. " I have to take it on faith," she said to her friend, " when you tell me that you simply perceive a red mark."† The fact that St Catherine continually saw the ring and its stone with her bodily eyes, and could not see the circle of red is also definitely mentioned in the letter of Father Neri in 1549.

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* " Li appare nella mano manca nel dito indice un circolo rosso fra pelle e pelle che pareva il vero anello e circondava tutto il dito e nello mezzo si allargava a uso di pietra quadrata."—*Process*, p. 195.

† Catherine said to Sister Mary Magdalen : " Perdonate mi, Madre mia, ancor' io hò à essercitare la virtù della fede ; che voi dite che mi vedete al dito un circolo rosso, é bisogna che io ve lo creda ; perche io non lo veggio in cotesto modo, mà vegho un bel diamante legato in oro." —*Process, Summarium*, p. 195–196.

The facts are very puzzling. There is apparently overwhelming evidence that at certain times the marks of a red circle and lozenge showed themselves on Catherine's finger in a way that could be perceived by all. It also appears to be certain that she always with her bodily eyes saw on that finger a gold ring set with a diamond, but one cannot feel satisfied that the testimony recorded is sufficient to establish the fact that the gold ring was really seen by any others beside herself. There are so many well-attested instances of a supernatural radiance shining from the faces, hands, and garments of mystics when rapt in ecstasy that we may readily agree that this is likely to have happened in the case of Catherine's finger. If so, casual witnesses may very well have persuaded themselves that in the midst of this radiance they discerned the gold ring and the diamond of which they had previously heard mention. One nun expressly said that such a bright light came from the finger that she could not see what kind of ring encircled it.

St Catherine, after a long illness, went to her reward on the Feast of the Purification of our Lady, 1590, in the sixty-eighth year of her age.

When we study the lives of the most eminent contemplative saints and the rules of the contemplative Orders, we find that there is always some time set apart for action. The mind of man must be frequently unbent or it will become unbalanced. Those who have ignored this have frequently lost their mental balance. Moreover, the body needs exercise and men owe certain duties both to themselves and to others in respect of this. In these days, when we know so much more about hygiene, we are bound to take reasonable precautions to preserve our health and that of others. Although a Christian is a citizen of heaven, yet, whilst he is a sojourner here on earth, he must not forget the obligations to which his present state subjects him, nor is he to presume to take flights such as are suitable to angels and disembodied spirits. As a life wholly occupied with business and unaccompanied by frequent prayer alienates a soul from God, so a life spent wholly in contemplation and devoid of any action is chimerical and dangerous. True devotion consists very much in a familiar habit of accompanying exterior actions with attention to the Divine presence, with frequent secret aspirations and ejaculations and with a constant union of the soul with God. So St Catherine, contemplative though she was, attended to the duties of her house and office, tended the sick—which was her favourite occupation—and cared for the poor. These duties never in the least degree hindered, but rather assisted, those exercises of contemplation which were her main employment.

It will be sufficient to refer the English reader to the *Life of St Catherine de Ricci*, by F. M. Capes, with a Preface by Father Bertrand Wilberforce, O.P. The most authentic sources of information are, of course, the depositions of the witnesses in the process of beatification. A copy of the *Summarium de Virtutibus* is in the British Museum.

ST AGABUS, CONF.

A.D. 45

St. Agabus was a prophet of whom we read in the Acts of the Apostles. In the eleventh chapter it is written that prophets came to Antioch from Jerusalem, and that Agabus, who was one of them, was inspired by the Holy Spirit to foretell a great world famine—a prophecy which was fulfilled in the days of Claudius. Again, in the twenty-first chapter, we read about Agabus, who had come from Judæa to Cæsarea apparently to meet St Paul. When he had entered into the house, he took St Paul's girdle and, binding his own hands and feet, said to the great apostle : " Thus speaks the Holy Spirit, ' So shall the Jews in Jerusalem bind the man who owns this girdle and shall deliver him into the hands of the Gentiles.' " The Greeks say that St Agabus had been one of the seventy disciples whom our Lord had sent out two by two during His ministry, and they dignify him with the title of apostle. Tradition adds that he became a missionary amongst the heathen and that, after being cruelly tortured, he was put to death with several companions.

We know from the pagan Suetonius as well as from Eusebius that a considerable famine did take place in the fourth year of the Emperor Claudius ; but we have no information concerning St Agabus except what is found in the two chapters of the Acts of the Apostles above referred to. See Vigouroux, *Dictionnaire de la Bible*.

ST POLYEUCTUS, MART.

A.D. 259

The city of Melitene in Armenia, which was a station of the Roman troops, is illustrious for the large number of its martyrs. Of these the foremost in rank was Polyeuctus, a rich Roman officer of Greek parentage. While still a pagan he made friends with a zealous Christian named Nearchus, who, when news of the persecution ordered by the Emperor reached Armenia, prepared himself to lay down his life for his faith. His only regret was that Polyeuctus was still a heathen, but he had the joy of winning him over to the truth and of inspiring him with an eager desire to die for the Christian religion. Polyeuctus openly declared himself a Christian, and was apprehended and condemned to cruel tortures. When the executioners were tired of tormenting him, they began to argue and persuade him to renounce Christ. The tears and entreaties of his wife Paulina, of his children, and of his father-in-law, Felix, might well have shaken a less resolute man. Polyeuctus, however, strengthened by God, only grew firmer in his faith and received the death sentence with joy. On the road to execution he exhorted the bystanders to renounce their idols, and spoke so eloquently that many were converted. He was beheaded during the persecution of Decius or Valerian, and the Christians buried his body in the city. Nearchus gathered his blood in a cloth and afterwards wrote his acts. His relics were subsequently transferred to Constantinople and a beautiful church was built in his honour by Juliana, the daughter of the Emperor Valentinian.

There is good and indeed convincing evidence of the martyrdom of one St Polyeuctus at Melitene. A church is known to have been dedicated to him there before A.D. 377. His name is entered on January 7, as suffering at Melitene, in the ancient Syriac Martyrologium of the fourth century, and the same entry occurs on the same day in the "Hieronymianum." At the same time, we can by no means trust the accuracy of the history assigned to the martyr in his "Acts." The elements of romance, utilised by the great dramatist Corneille in his tragedy *Polyeucte*, are unmistakable. The Greek text of the Acts was first published entire by B. Aubé, *Polyeucte dans l'Histoire* (1882). An Armenian version has been translated by F. C. Conybeare in his book, *The Apology and Acts of Apollonius*, etc., 1894.

ST MARTINIANUS, HERMIT

c. A.D. 410

Martinianus was born at Cæsarea in Palestine during the reign of Constantius. At eighteen years of age, he retired to a mountain called "The Place of the Ark," where he lived for twenty-five years among many holy solitaries in the practice of all virtues. His so-called Life contains many stories of more than doubtful authenticity. According to them, a wicked woman of Cæsarea, called Zoe, hearing his sanctity much extolled, undertook the part of temptress. She pretended that she was a poor woman, wandering in the desert late at night, and nearly at death's door. By this pretext, she persuaded Martinianus to let her remain that night in his cell. Towards morning, she threw aside her rags, put on her best attire, and, going in to Martinianus, told him that she was a lady of Cæsarea and possessed large estates and a plentiful fortune which she offered him—together with herself. To induce him to abandon his solitary life, she quoted instances of Old Testament saints who were rich and married. He listened to her words and consented in his heart to her suggestion. However, as he was then expecting some visitors who were coming to receive his blessing, he told her that he would go to meet them on the road and dismiss them. He started out with that intention, but, being touched with remorse, he speedily returned to his cell, where he made a great fire and thrust his feet into it. The pain was so intense that he could not help crying out aloud, and the woman hearing the noise ran in and found him writhing in anguish on the ground with his feet half burnt. When he saw her, he exclaimed : " Ah, if I cannot bear this weak fire, how can I endure that of hell ? " This example brought Zoe to repentance, and she begged him to put her in the way of securing her salvation. He sent her to Bethlehem, to the convent of St Paula, in which she lived in continual penance, sleeping on the bare floor and taking only bread and water. For seven months Martinianus was unable to rise from the ground, but as soon as his legs were healed, he retired to a rock, surrounded by water on every side, to be secure from the approach of danger and all occasions of sin. Here he lived, exposed to all the winds of heaven, and without ever seeing any human being except a boatman who brought him, twice a year, biscuit, fresh water, and twigs wherewith to make baskets. Six years he lived there, and then, one day, he saw a ship wrecked close to his island. All on board perished except one girl who, floating on a plank, cried out for help. Martinianus went down and saved her life, but as he feared the danger of living on the same mountain with her, he resolved to leave her there with his provisions to await the boatman's coming in two months' time. She chose to spend the rest of her life on the rock in imitation of his penitential life and he, trusting himself to the waves and to God, swam to the mainland and travelled through many deserts to Athens, where he made a happy end at the age of about fifty. His name, though not mentioned in the Roman Martyrology, occurs in the Greek menæa, and was greatly venerated in the East, particularly at Constantinople in the famous church near Sancta Sophia.

There is much reason to doubt the very existence of Martinianus. The legend summarised above will be found in the *Acta Sanctorum*, Feb., vol. ii. See also Rabbow, " Die Legende des Martinian " in *Wiener Studien*, xvii (1895), 253–293, who prints the Greek text ; and *cf. Analecta Bollandiana*, xv, 346–347. Rabbow has shown among other things that the Metaphrast's revision of the legend has borrowed from the Buddhistic romance of Barlaam and Joasaph. A German translation of the story has been made by H. Lietzmann in his *Byzantinische Legenden*, pp. 53–62.

ST MODOMNOC, OR DOMINICK, HERMIT

A.D. 550

The Irish Martyrologies, and notably that of Oengus, the Culdee (*c.* 804), are of great service in giving some idea of the nature of the popular appeal made by the saints they commemorate. The eulogium of St Modomnoc takes this form : " In a little boat, from the east, over the pure-coloured sea, my Domnoc brought—vigorous cry—the gifted race of Ireland's bees." Modomnoc is said to have belonged to the Irish royal line of the O'Neils and to have left his native land for Wales with the object of perfecting himself in learning and acquiring greater religious fervour. Here he came under the direction of St David, who esteemed him highly for his zeal and obedience. One of his duties was to look after the monastery bees, and a picturesque but apocryphal legend states that when St Modomnoc returned to Ireland the bees insisted on following him – swarming on the ship – and that he was thus the means of introducing bees into Ireland. In any case, with or without bees, St Modomnoc returned to his own country and settled at a place called Tipra-Fachtna, now called Tibraghny in County Kilkenny, near the River Suir. He is said to have been raised to the dignity of Bishop of Ossory, but bishops in Ireland at that date rarely occupied determinate local sees. The see of Ossory was translated from Seirkieran to Aghaboe in the eleventh century, and to Kilkenny in the twelfth, during the reign of Henry II.

No formal ancient Life of St Modomnoc in Latin or Irish is now known to exist, but references to him occur in the Life of St David and elsewhere. Plummer, *Miscellanea Hagiograph. Hibern.* (p. 217), notes that an Oxford MS. preserves a short account in Irish of the bringing of the bees, and the notes on the *Félire* tell us that the quantity he brought was " the full of his bell." Giraldus Cambrensis also makes reference to the story. *Cf.* Wade-Evans, *Life of St David*, p. 104.

ST STEPHEN OF RIETI, ABBOT

c. A.D. 560

He was the abbot of a monastery near Rieti in Italy, and a man of wonderful piety. For the love of heaven he despised all things, and, in order to employ himself wholly in prayer, he shunned the company of his fellow-men. So exceptional was his patience that he regarded as his chief benefactors those who did him the greatest injuries, and he reckoned insults as his highest gain. Pope Gregory the Great, in his writings, speaks several times of this holy man "whose speech was so rude, but his life so cultured," and he quotes an instance of his patience. Prompted by the devil, a wicked man burnt down his barns with the corn that constituted the whole means of subsistence of the abbot and his household. "Alas," cried the monks, "alas, for what has come upon you!"—"Nay," replied the abbot, "say rather, 'Alas, for what has come upon him that did this deed,' for no harm has befallen me." St Gregory also relates that eyewitnesses testified that they saw angels standing beside the saint on his death-bed, and that these angels afterwards carried his soul to bliss—whereupon the watchers were so awe-stricken that they could not remain beside his dead body.

Beyond what St Gregory tells us in one of his homilies (Migne, *P.L.*, lxxvi, 1263–4) and in his *Dialogues*, iv, 19 (Migne, *P.L.*, lxxvii, 352), we know practically nothing of St Stephen of Rieti; but the Roman Martyrology commemorates him on this day.

ST LICINIUS, OR LÉSIN, BP. OF ANGERS

c. A.D. 616

Licinus was born of a noble family closely allied to the French kings about the year 540. He grew up a handsome youth with charming manners and high principles. He received the best education that could be had, and, when he was twenty, his father took him to the court of his cousin, King Clotaire I. Here he signalised himself by his valour, by his chivalrous qualities, and even more by his piety, for, both at court and in the army, he performed all Christian duties with exactitude and fervour. Fasting and prayer were constant practices with him and his heart was always upraised to God. King Chilperic was greatly attached to him and made him Count and Governor of Anjou. Overruled by the wishes of his friends, he consented to take a wife, but his betrothed was seized with leprosy on the eve of the marriage. Licinius was so much affected by this misfortune that he resolved to carry out immediately a design he had formerly entertained of entirely renouncing the world. This he did in 580, and, leaving all things to follow Christ, he became a priest and entered a religious community, where he gave himself up to meditation, to austere penances, and to other pious exercises. When Audouin, the fourteenth bishop of Angers, died, the people, remembering the equity and the clemency with which Licinius had ruled them when he was civil governor, clamoured to have him return as their pastor. The clergy seconded their appeal, which was confirmed by the assent of Fredegonda, the Queen Mother, and the court of King Clotair II, a minor. He accepted, though unwillingly, and thereafter his time and his substance were devoted to feeding the hungry, comforting and releasing prisoners, and curing the souls and bodies of his people. Although he was careful to keep up discipline in his diocese, he was more inclined to indulgence than to rigour, imitating the tenderness which our Lord Jesus Christ showed to sinners. By his strong and persuasive eloquence, by the example of his severe and holy life, and by miracles which were wrought through him, he succeeded in winning the hearts of the most hardened and in making daily conquests of souls for God. He renewed the spirit of devotion by frequent periods of recollection and desired to lay down his bishopric so as to retire into solitude. The bishops of the province, whose consent he asked, refused to listen to such a proposal, and he therefore submitted to their will. He spent the rest of his life in the service of his flock, although, in his later years, he suffered from continual infirmities. He died in his sixty-fifth year, and was buried in the church of St John Baptist which he had founded.

The Life of St Licinius (*B.H.L.*, 4917) cannot deserve confidence, for the author pretends to be almost a contemporary, but it is certain that he did not write until more than a hundred years afterwards. The more favourable views expressed in a paper by Joseph Demarteau in *Mélanges Godefroid Kurth* (i, 25–34) are criticised in the *Analecta Bollandiana*, xxviii, 106. There is, however, no reason to doubt the existence of St Licinius or his episcopate or the reverence in which he was held. Duchesne, *Fastes Episcopaux* (ii, 354), while treating the Life as a very suspicious document, points out that a letter was written to him in A.D. 601 by Pope Gregory the Great and that he is also mentioned in the will of St Bertram (Bertichramnus), Bishop of Le Mans, which is dated March 27, 616.

ST ERMENGILD, OR ERMENILDA, ABBESS

A.D. 703

St Ermengild, or Ermenilda, was the daughter of King Ercombert of Kent and of his wife, St Sexburg. She married Wulfhere, King of the Mercians, and by her zeal and piety did much to influence him to propagate the Christian faith in his dominions and to build churches. She was the mother of St Werburg and also of Kenred, who subsequently resigned his claim to the throne and became a monk in Rome. When King Wulfhere died in 675, Ermengild went to join her mother St Sexburg, who was then building an abbey at Minster on the Isle of Sheppey. She received the veil at the monastery of Milton to which the Isle belonged and was under the rule of her mother until St Sexburg retired to Ely to be under her sister, St Etheldreda. Ermengild then became abbess of Minster, but, after a few years, she also resigned and retired to Ely, where her daughter St Werburg was a nun and where her mother St Sexburg had, by now, succeeded St Etheldreda as abbess. Ermengild followed St Sexburg and was followed by St Werburg, so that Ely had the distinction of being ruled in quick succession by four abbesses of royal race, closely allied to each other and all four of them saints.

Bede, William of Malmesbury, and Thomas of Ely contribute the principal materials for this rather complicated history, but there is also an Anglo-Saxon fragment, printed in Cockayne's *Anglo-Saxon Leechdoms* (Rolls Series), iii, 430, which fills in certain details. See also Stanton's *Menology*, pp. 67–68.

ST GREGORY II, POPE AND CONF.

A.D. 731

He was born in Rome of a rich and prominent family and was educated in the palace of the Popes, where he acquired great knowledge of the Holy Scriptures and of ecclesiastical affairs. He was conspicuous for his piety and regular observance, and Pope Sergius I, to whom he was very dear, ordained him subdeacon. Under the four succeeding Popes he was treasurer of the church and afterwards library keeper, and was charged with several important commissions. So great was his wisdom and learning that he was chosen to accompany Pope Constantine to Constantinople when he went there to discuss personally with the Emperor Justinian II certain outstanding difficulties and differences which had arisen from the so-called Council of Trullo in 692. At that gathering of two hundred and eleven bishops of the Greek Church, several canons had been added to those of the fifth and sixth General Councils : these laid a foundation of differences in discipline between the Eastern and Western Churches. Pope Sergius had refused to confirm this Council and the Emperor Justinian had invited Pope Constantine to visit him in the hope of inducing him to recognise it. The Pope was received with great honour, and St Gregory, in his name, answered the questions put by the Greeks concerning the said Council. Upon the death of Constantine, soon after their return to Rome, Gregory was chosen Pope and consecrated on May 19, 715. His first care was for the Eastern portion of the Church, which was being rent both by political disorders and heresy. The Emperor Justinian II was murdered in 711, and his successor Philippicus dethroned and blinded. Anastasius II, the next Emperor, was quickly supplanted by Theodosius III, who, in his turn, gave way to Leo the Isaurian and retired to a monastery. Pope Gregory signalised the beginning of his pontificate by deposing John VI, the heretical false Patriarch of Constantinople, who had been nominated by the Emperor Philippicus (himself a Monothelite). In his stead Gregory promoted the election of St Germanus, who was translated to Constantinople from Cyzicus. With unwearied zeal and watchfulness, he laid himself out to extirpate heresies on all sides and to bring about a reformation of manners. He held many synods in which regulations were made to enforce discipline, to promote morality, and to check abuses of all kinds. He gave liberally to the church of the Holy Cross in Jerusalem which had been plundered by the Saracens. He re-erected a great part of the walls of Rome, rebuilt and restored many churches, and was very solicitous for the sick and aged. Besides a hospital for old men, he rebuilt the great monastery near the church of St Paul in Rome, and, after the death of his mother in 718, he converted her house into the monastery of St Agatha. He made great efforts to extend the Benedictine Order and re-established the abbey of Monte Cassino to which he sent, from Rome, the holy abbot St Petronax to take upon him the government, one hundred and forty years after it had been laid in ruins by the Lombards. This saintly abbot lived to see monastic discipline so firmly re-established that, in the course of the century, there came to Monte Cassino Carloman, Duke or Prince of the French, Rachis, King of the Lombards, St Willebald, St Sturmius, first abbot of Fulda, and many other eminent persons. St Gregory commissioned missionaries to preach the faith in Germany and consecrated St Corbinian Bishop of Freising and St Boniface Archbishop of Mainz. To the latter he gave full ecclesiastical power over Germany, sending letters to Charles Martel and to the German princes. It was to St Gregory that St Boniface appealed in his difficulties and perplexities, and from him he received wise advice and consolation. By his wise diplomacy Gregory added enormously to the political prestige of the Holy See. He checked the advance of the Lombards in Italy, he promoted the alliance between Charles Martel and Eudes, Count of Provence, which brought about the defeat and final expulsion of the Saracens from France. He dealt so tactfully with the English over the paschal cycle that the number of British pilgrims in Rome increased to the point of requiring a school, a church, and a cemetery of their own. Perhaps, however, it was in his dealings with the Emperor Leo that Gregory most fully displayed his strength and magnanimity. Leo had protected the Catholic Church during the first ten years of his reign, but he became the tool of certain Jews who had gained ascendancy over him by pretended astrological predictions, and, at their instigation, he ordered the destruction of all holy images and enforced the execution of his edicts by a cruel persecution. St Germanus and other orthodox prelates in the East endeavoured to convince him, but, finding him obdurate, they refused to obey his edicts and appealed to the Pope. Gregory long continued to use entreaties and arguments, and yet all the time strenuously encouraged the people of Italy to maintain their allegiance to their prince. When rebellions arose in Sicily, Ravenna, and Venice he effectually opposed them, and he quelled several disturbances that arose in Rome itself. On the other hand, by his letters, he encouraged the pastors of the Church to resist the heresy which the Emperor endeavoured to establish by bloodshed and violence. The tyrant attempted several times to have the Pope murdered, but he was so faithfully guarded by the Romans and Lombards that he escaped all the traps which were laid for him. St Gregory II held the pontificate fifteen years, eight months, and twenty-three days, and died in 731 on February 10: but the Roman Martyrology consecrates to his memory the 13th, which was probably the day on which his corpse was deposited in the Vatican church.

The sources for the Life of Pope Gregory II are very fully indicated in the late Mgr. Horace K. Mann's *Lives of the Popes in the early Middle Ages*, vol. i, part 2, pp. 141–142. The *Liber Pontificalis*, Paul the Deacon, Bede, Theophanes, and Andrea Dandolo, together with John the Deacon (Sagorninus) and the letters of St Boniface are the most important.

BD. BEATRIX D'ORNACIEUX, VIRG.

A.D. 1309

Some rather unusual mystical experiences are recorded of this ecstatic Carthusian nun. She was born of a noble family in what is now the Department of Isère in the Dauphiné, and seems to have entered the Carthusian convent of Parménie at an early age. There she led a life of extreme austerity, favoured by constant evidences of the special predilection of her heavenly Spouse. For a long time in the early years of her religious life she saw our Lord, we are told, constantly standing beside her in a visible form, and her heart was so touched with sensible devotion that she was in danger of seriously injuring her sight from the abundance of tears which she shed. When it fell to her lot to act as cook and to have to tend the kitchen fire, she used to rake out the burning embers with her hands, and though the flesh was scorched she was so absorbed in God that she felt no pain. In particular she had an intense sympathy with our Lord in His sacred Passion, and this carried her to such lengths in her desire to share His sufferings that she was wont to drive a sharp nail through the skin into the palms of her hands. By some strange prodigy—so at least the seemingly contemporary account assures us—no flow of blood came from the wounds thus made, but only pure water, and, what is more, they healed at once, leaving no trace of any lesion. As we are accustomed to find in mystics who have many visions and other sensible communications with the unseen, Beatrix was tormented in almost equal measure by diabolic manifestations. Her biographer seems to insist—though it is difficult to feel quite certain on the point—that the devil assailed her physically with showers of stones and blazing darts. She felt herself struck, he tells us, but nevertheless these missiles inflicted no pain. Such an experience would be in curious accord with the poltergeist phenomena, both ancient and modern, of which we may read in chronicles of quite another character.

Her devotion to the Holy Eucharist was also very great, and this not merely in receiving Holy Communion and in her rapt attention at Mass, but she also seems to have been one of the pioneers in realising the treasure of graces which is opened to those who do honour to our Lord's abiding presence in the tabernacle. Praying before the Blessed Sacrament for the release of her brother who had been taken prisoner and was kept in captivity by the enemies of his country, she had a wonderful vision of our Saviour bearing the glorious marks of the five wounds ; which appears to be an early example of the Eucharistic Christ, so well known in the representation commonly called "the Mass of St Gregory." Our Lord, she believed, assured her that her prayer was granted, and she learnt at a later date that at that precise moment her brother in a distant land had succeeded in making his escape. Bd. Beatrix was afterwards sent with two other sisters to the house known as d'Esmue to make a new foundation. This residence was eventually found unsuitable, and the community after a while returned to Parménie; but Beatrix with her two original companions died there on November 25, 1309. Her remains were later on brought to Parménie, not, it was believed, without many miraculous incidents attending the translation. At Parménie and in the neighbourhood she seems always to have been venerated as a saint, and her cultus was formally confirmed by Pope Pius IX in 1869.

See Dom C. le Couteulx, *Annales Ordinis Cartusiensis*, vol. v, pp. 5–23. A short Life has also been published by T. Bellanger at Grenoble, and see *Histoire Littéraire de France*, xx, pp. 315–319.

BD. CHRISTINA OF SPOLETO

A.D. 1458

Christina was a member of the Visconti family of Milan and was remarkable for her extraordinary religious precocity. When she was little more than five, she was already leading a life of prayer and mortification, and soon became the wonder of all who knew her. When she was ten, her parents began to speak about arranging a marriage for her: she opposed the idea because she wished to become a nun, but they persisted, as they desired heirs. The contention had lasted two years and she was just twelve, when, realising that she was about to be forced into marriage, she escaped with a young servant girl, and they made their way to a desert place. There Christina assumed the habit of the Hermits of St Augustine, and the two girls wandered about for years, having no fixed abode and living on herbs and water. Christina practised the severest mortifications and scourged herself frequently, but the winter cold and summer heat seemed divinely tempered to her frail body, which was neither weakened nor hardened by exposure to the weather. About the time she was twenty, the Holy Spirit moved her to visit the tombs of the apostles, and she made a pilgrimage to Rome. This she followed up with a journey to Assisi, in order to gain the indulgence, and passing by way of Spoleto she went to lodge with a very holy woman called Galitia.

After visiting Assisi and praying most fervently at the Portiuncula, she became separated from her friend, who had left the church after paying her devotions, whereas Christina had spent the whole night there in prayer. Next day, Christina hunted everywhere for her companion : she searched Assisi, Monte-Falcone, Spoleto, and all the neighbouring towns, but in vain. She even went back to Rome, where she was equally unsuccessful. Returning to Spoleto, she joined the staff of a hospital and spent some months tending and nursing the sick. All this time she never relaxed her austerities. She had a particular devotion to the Passion of our Lord, and, to make herself realise it more, she drank wormwood and vinegar on Fridays and once drove a great nail through her foot. She spent a great part of the night in prayer, and, lest she should fall asleep, she passed round her neck a rope, the ends of which were fastened to the wall in such a way that, if she nodded, the cord would drag at her throat. She had intended visiting Rome again, but as she was starting she was delayed by a local festivity and accidentally met her former hostess and friend, Galitia, in the crowd. Galitia persuaded her to stay with her for a little, and, while she was there, Christina was taken with fever, of which she died at the age of twenty-two. Numerous miracles of healing were reported as having taken place at her tomb and elsewhere by her intercession.

The story here epitomised is that which the Bollandist Fathers of the seventeenth century have taken over from the Augustinian historiographer, Cornelius Curtius, and have printed in the *Acta Sanctorum*, Feb., vol. ii. Later investigation, however, has shown that it is almost pure romance. There was undoubtedly a very holy penitent named Christina, who died at Spoleto on Feb. 13, 1458, after spending three or four years in austerities the recital of which makes the modern reader shudder. But this Christina was in no way connected with the illustrious Visconti family. Her name was Augustina Camozzi, and she was the daughter of a worthy physician who lived near Lake Lugano. As a girl she led a rather disorderly and very tempestuous life in the world, but died at the age of twenty-three or twenty-four after making expiation by the austerest penance. The facts have been cleared up by M. E. Motta in the *Bolletino storico della Suizzera italiana*, vol. xv (1873), pp. 85–93. *Cf.* also the *Analecta Bollandiana*, xxxviii (1920), 434–435.

BD. EUSTOCHIUM OF PADUA, VIRG.

A.D. 1469

There are few stories in the records of hagiography more curious than that of Bd. Eustochium. It should be said at the outset that her cultus seems never to have received the formal approbation of the Holy See, though her Life has more than once been written and she is to this day liturgically honoured at Padua. Her very birth forms a sad memorial of a period at which terrible scandals were rife in the cloister as well as in the outside world. She was the daughter of a nun who had been seduced by a profligate admirer, and she was actually born within the convent in which she eventually died. Fortunately the community which connived at such irregularities was afterwards dispersed by the bishop's orders and was replaced by sisters from a more observant foundation. The little Lucrezia, to use the name by which she was christened, showed in her childhood signs of being beset by certain weird influences of a strongly poltergeist type, and she was believed to be possessed. She was, however, sent to school at St Prosdocimo, the convent in which she had been born, but her conduct was in every way edifying, and when she was somewhat older she sought to be received there as a novice. The majority of the new community were much opposed to her admission among them, for the story of her birth was well known. However, with the bishop's approval the habit was eventually given her, and as a devout client of St Jerome she took the name of Eustochium. Hardly had her noviceship begun when the strangest symptoms manifested themselves. Normally she was the most gentle, obedient, and kindly of beings, full of fervour and observant of every rule, but now at not infrequent intervals her character seemed to undergo a complete transformation. She became stubborn, rude, and subject to violent outbursts of temper. Whether this was due to one of those strange dissociations of personality with which modern psychological studies have recently made us familiar, it would be difficult to say, but it was attributed then to diabolical possession.

In any case the treatment of the afflicted girl was probably not very judicious. It terminated in a blood-curdling scene in which the novice was seized with the most horrible convulsions, shrieking, howling, and eventually snatching up a knife when an attempt was made to restrain her. She was treated as mad people were commonly treated in that age, and for several days she was kept tied up to a stone pillar. During these paroxysms, which recurred from time to time, she seems sometimes to have inflicted severe injuries upon herself which were said to have been caused by the devil which possessed her. Though a period of calm succeeded, Eustochium was still regarded with hostility and suspicion, and when the abbess fell ill of a malady for which the doctors were unable to account, Eustochium was believed to have poisoned her by diabolical or magical practices in revenge for having been kept tied up. The story of what was happening got abroad in the town, and a mob gathered round the convent who clamoured that she should be surrendered to them that they might burn her for a witch. The bishop decided that she must be kept prisoner in one of the cells and that she should be allowed nothing but bread and water, passing the alternate days without any food at all. This treatment seems to have continued for three months. Fortunately the abbess recovered. but in spite of the efforts of the confessor, who declared Eustochium to be perfectly innocent, the feeling of the community against her was so strong that she was treated as an outcast. No one would speak to her or have anything to do with her. Efforts were made to persuade her to leave the convent of her own accord, for she had as yet taken no vows. Friendly help was promised and a marriage portion offered if she would accept a husband, but Eustochium, when quite herself, believed that God had called her to serve Him in religion and refused to consent.

For a long time the paroxysms continued to return at intervals. Under their influence, to the horror of the sisters, she clambered or was transported to a beam high up in the roof where a false step would have meant instant destruction ; she was lifted into the air and then let fall like a stone ; she was found in her cell divested of all her garments, with marks of violence on her throat and on her limbs ; she took a knife and gashed herself with cuts from which she lost great quantities of blood ; but none the less, as soon as these spasms passed, she became the same gentle, obedient, unresentful creature, ready to sacrifice herself in any work of charity for those who treated her so harshly. Eventually, at the end of four years, she was allowed to take her vows, and by degrees she gained the good will and in fact the reverence of all her fellow-nuns. She spent her last days, bedridden, in much physical suffering, and died at the age of twenty-six on February 13, 1469. In preparing the body for burial the name of Jesus was found cauterised, it would seem, upon her breast. Apparitions and many miracles are said to have followed and a celestial fragrance proceeded from the place of sepulture. Three and a half years later, by order of the very bishop who had been instrumental in her cruel imprisonment, her body in the presence of a distinguished assembly was transferred to a more honourable resting-place. Though buried without a coffin, it was found perfectly incorrupt, as if it had just been borne to the grave.

Fantastic as this story may appear, it rests upon good contemporary evidence. A short sketch was compiled and made public by Pietro Barozzi, who in 1487 became Bishop of Padua, where Eustochium eighteen years earlier had ended her days. Fuller biographies were later on printed by G. M. Giberti (1672) and G. Salio (1734); but the most reliable is undoubtedly that of the well-known Jesuit historian Father Giulio Cordara, which first appeared in 1765. Cordara explains that he based his whole narrative upon a manuscript relation, drawn up by the priest, Girolamo Salicario, who was confessor to the community during all the period of Eustochium's residence as a nun and who had himself taken a leading part in the proceedings. This relation was still preserved at St Prosdocimo and was entrusted to Father Cordara for the purpose of his biography. A somewhat fuller account than that here printed may be found in *The Month* for Feb., 1926, entitled " A Cinderella of the Cloister."

BD. ARCHANGELA GIRLANI, VIRG.

A.D. 1494

Not much incident is to be expected in the life of a Carmelite nun who gave herself to God from her earliest years. Eleonora Girlani was born at Trino in northern Italy in the year 1460. Her family were the leading people in the district and her father enjoyed high favour in the little court of William VIII, Marquess of Monferrato. From earliest childhood Eleonora showed herself intensely serious and devout. She went to the neighbouring Benedictine convent of Rocca delle Donne for her education, but found that her people came to see her too often and that the discipline observed by the nuns was not strict enough. Being bent on consecrating herself to God, and her father refusing his consent, she implored the intervention of the Marquess of Monferrato. In the end her father yielded, but only on condition that she took the veil in the Benedictine religious house already mentioned. We are told that every preparation had been made for celebrating her entry into religion there with great solemnity. The Marquess himself was present in state, and the procession set out, but when the horse which Eleonora was riding had gone but a little way it stood stock still and nothing could make it advance further. In the end the company dispersed, and Eleonora returning home was providentially met soon afterwards by a Carmelite friar who gave her a glowing account of the edifying life led by the nuns of his Order at Parma. Taking Archangela as her name in religion, the girl entered there on her seventeenth birthday and took her vows a year later in 1478. It is strange to read that very shortly afterwards she was made prioress. How soon exactly we are not told, but since she was sent at the request of the Gonzagas to found a new Carmelite convent at Mantua, where she died, and had raised this new community to a state of great perfection before she was taken from them, the delay in advancing her to the office of superior cannot have been long. We probably must attribute a great deal of this precipitancy to her social position. As appears plainly from the records of the religious houses of women in the early Middle Ages, a princess or great lady who took the veil and proved herself to be reasonably observant and virtuous, was almost always elected abbess as soon as a vacancy occurred. This tradition seems to have lingered on through later centuries, and even in this democratic age it has not quite died out. In Archangela's case the deference paid to rank does not seem to have been misplaced. She was the model of every religious virtue, most austere in her practice of penance, charitable to all, and possessed of a marvellous spirit of prayer. Many times, we are told, she was found in her cell rapt in ecstasy and raised several yards from the ground. On one occasion an ecstasy in which she was completely insensible to outward impressions lasted more than twenty-four hours. When, owing to inundations, the convent at Mantua was threatened with absolute starvation, she fell on her knees in prayer and straightway an unknown person came to the gate bringing an adequate supply of provisions.

One or two strange happenings were recorded after her death, which occurred on January 25, 1494. When she had quitted Parma for Mantua she had deemed it more perfect to start at the call of obedience without taking a formal farewell of any of her sisters. At the moment of her death in Mantua she showed herself to several of the Parma community, making a sort of apology for her previous abrupt departure. Still more unusual is a story told of her incorrupt body which was disinterred three years after death. It looked exactly as if she were still living, and a nun fetched a lighted candle apparently to test if breath were still coming from her lips. As the candle was brought close to her mouth a jet of flame suddenly shot upwards and the candle was extinguished. We are told that as this " prodigy " was repeated several times, it was taken to be a sign that God wished the remains of his servant to be honourably enshrined above ground, which was accordingly done. The " prodigy " might possibly also be explained on the supposition that the internal organs were then gradually emitting some slightly inflammable and explosive gases.

Most interesting of all perhaps is the pear tree tradition. Shortly after her arrival at Mantua Mother Archangela had planted a pear tree in the convent garden. Now it was believed that the tree always produced as many blossoms, and in due course as many pears, as there were sisters in the community. What is more, if a pear fell off, this was a certain indication that one of the community would die within the year. The holy prioress herself, as long as she was in charge, always, when a pear fell, exhorted her community to make a good preparation for death, seeing that they none of them knew for whom the warning was intended. It is also averred that the same marvel continued for many years, long after Blessed Archangela's death.

It is difficult to form any idea of the value of the evidence upon which these and similar details connected with the life of Bd. Archangela are based. They may be read in a tiny booklet written by M. l'Abbé Albarel of Poitiers from notes supplied by a Piedmontese Dominican father. It bears the Carmelite device of cross and stars, and is entitled *Notice sur la Vie de la Bienheureuse Archangela Girlani*, Poitiers, 1865. The cultus of Bd. Archangela was formally confirmed by Pope Pius IX.

BD. JOHN (LANTRUA) OF TRIORA, MART.

For those who are not experts, the map of China is a very bewildering study, and when one learns from one authority that Father John suffered at Shian Sa, which is said also to be in the province of Hupé; from another that the scene of his martyrdom was Tchang Cha, the capital of Hou Nan; and from the Franciscan supplement to the Martyrology that he was strangled at Chansai, one is inclined to give up in despair any attempt to identify the locality. It appears, however, that the most authorised spelling is Ch'angsha Fu,* and that this stands for a town of 500,000 inhabitants in the very centre of the country and south of the great Tungt'ing lake in fact Hunan, the province of which it is the capital, means nothing but "south of the lake." Here it was that Father John ended at last by a comparatively merciful death his career of many labours and much suffering. He was born in 1760 at Triora in Liguria, became a Franciscan at the age of seventeen, taught theology at Corneto in 1784, and was appointed Guardian at Velletri in 1785, but after some years of strenuous labour he obtained the sanction of Propaganda to devote the rest of his life to the foreign missions. He left Italy in 1798, but a year's delay occurred at Lisbon before he could obtain a passage to Macao. Thence he proceeded into the interior of China, facing many dangers and hardships, for it was a period of almost unremitting persecution, but bringing encouragement to many native Christians who were wavering in their faith and himself gaining a rich harvest of converts. In the provinces of Hupeh and Hunan he was at that time labouring almost alone. In the end he was delated to the authorities, his little chapel was burnt to the ground, and all his effects seized. To the questions put to him he made answer with all the boldness and resolution of the ancient martyrs. Being then sent in chains a long and weary journey, to a court of higher jurisdiction, he showed his charity by obtaining for those who were arrested with him the privilege of being carried in a litter. Finally he was transferred to Ch'angsha Fu, the capital of the province, where for six months he was kept in durance under the most intolerable conditions, his neck, feet, and hands being secured with fetters. He was dragged by force over the crucifix that it might be said that he had trampled it under foot, but he at once protested, in tones which compelled the attention of all, that this had happened against his will. There remained no alternative for his judges but to sentence him to death. In the last scene he prayed fervently in public and by giving a bribe to the executioners he saved himself from being stripped of his inner garments. Then he was strangled and his body exposed to infamy. He suffered on February 7, 1816, and he was beatified by Leo XIII with other Chinese martyrs in the year 1900.

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* See L. Richard, *Comprehensive Geography of the Chinese Empire*, Shanghai, 1908, p. 135.

See the *Analecta Ecclesiastica* for 1900, p. 162, where in the decree of the Congregation of Rites anticipatory of the beatification, a summary account is given of the martyr's history. A Life of him has also been published by Ant. du Lys in French, which has been translated into German. *Cf.* also Kempf, *The Holiness of the Church in the Nineteenth Century*, pp. 304–305.

FEBRUARY 14

ST VALENTINE, Mart.

c. A.D. 269

THE commemoration of St Valentine on February 14 affords an interesting example of the peculiar difficulties which beset the student of early hagiography and of the mixture of truth and fiction which is commonly to be found in such abstracts of traditional belief as the notices in the Roman Martyrology. Alban Butler, who deserves credit for using the best sources available in his day, based his account of St Valentine upon Tillemont, an authority who was far from uncritical. From the data thus supplied, Butler, more than 150 years ago, drew up his summary in the following terms :

" Valentine was a holy priest in Rome, who, with St Marius and his family, assisted the martyrs in the persecution under Claudius II. He was apprehended, and sent by the Emperor to the prefect of Rome, who, on finding all his promises to make him renounce his faith ineffectual, commanded him to be beaten with clubs, and afterwards to be beheaded, which was executed on February 14, about the year 270. Pope Julius I is said to have built a church near Ponte Mole to his memory, which for a long time gave name to the gate, now called Porta del Popolo, formerly Porta Valentini. The greatest part of his relics are now in the church of St Praxedes. His name is celebrated as that of an illustrious martyr in the sacramentary of St Gregory, the Roman Missal of Thomasius, in the calendar of F. Fronto, and that of Allatius, in Bede, Usuard, Ado, Notker, and all other martyrologies on this day. To abolish the heathen's lewd superstitious custom of boys drawing the names of girls, in honour of their goddess Februata Juno, on the 15th of this month, several zealous pastors substituted the names of saints in billets given on this day."

That the practice of sending valentines on February 14 is connected with any pagan observances of classical times in honour of Februata Juno seems exceedingly doubtful, and when Butler speaks of " zealous pastors substituting the names of saints in billets given on this day " he is speaking of a pious device introduced at what was relatively a very late date and of which we read, for example, in the Life of St Francis de Sales. But our immediate concern here is with the martyr St Valentine, and the first objection that might be raised against the celebration of a feast in his honour is the fact that the Roman Martyrology on this day makes mention, not of one, but of two St Valentines, both martyrs put to death by decapitation and both on the Flaminian Way, though one died at Rome and the other is located some sixty miles from Rome at Interamna (Terni). Moreover, when we study the so-called " Acts " of the Roman martyr who is alone referred to by Butler, we find that the greater part of his story has been taken over bodily from a similar narrative dealing with the martyrdom of SS Marius and Martha. Nevertheless there seems no conclusive reason for doubting the real existence of either of these two martyrs. The evidence of early local cultus in both cases is strong. The Roman Valentine seems to have been a priest. He probably did suffer on February 14 in the persecution of Claudius the Goth about the year 269. He was buried on the Flaminian Way, a basilica was erected as early as 350, a catacomb was later on formed on this spot, the location of his remains was known, and they were subsequently translated. On the other hand, the connexion with Interamna of a St Valentine, martyr, who is also described as bishop of that town, is attested by the martyrology known as the " Hieronymianum," and there is some other evidence of a similar nature. It might, of course, have happened that in the persecution of the Emperor Claudius the Goth, Valentine, Bishop of Interamna, was taken to Rome after his arrest and was there put to death. Although the story of Valentine the bishop is just as fabulous as that of Valentine the priest, it does contain an isolated fragment of what looks like genuine tradition. The Acts make mention of a high official " Furiosus Placidus " who was concerned in the martyrdom, and we happen to know that a certain Furius Placidus was consul in 273. It is not, of course, necessary to suppose that if there were two martyrs named Valentine they both suffered on February 14. The mere fact that the memory of a saint was definitely associated with a particular day led in a number of cases to the inclusion of other saints of the same name among the elogia belonging to that day. If the Roman Church honoured the memory of their St Valentine in his basilica on February 14, that would be sufficient reason for the people of Terni, if they were in any doubt as to the actual day on which their martyr suffered, to keep his festival at the same time that the Romans honoured his namesake. But clearly also it is possible that a Valentine of Inter amna having actually suffered at Rome, the Romans may have venerated him with a special cultus, though Terni also claimed him and invented a separate legend concerning him. This is the solution which Père Delehaye has recently seemed to favour, though Prof. O. Marucchi holds fast to his belief in two separate St Valentines.

The custom, which at the present time is hardly more than a memory, for young men and maidens to choose each other for Valentines on this day, is probably based on the popular belief which we find recorded in literature as early as the time of Chaucer, that the birds began to pair on St Valentine's Day. The sending of a missive of some kind was only a natural development of this. One of the earliest references to the custom of choosing a valentine is to be found in *The Paston Letters* (No. 783). In February, 1477, Elizabeth Drews, who had a marriageable daughter and who wished to arrange a match for her with their relative John Paston, wrote to the prospective bridegroom as follows:

" And, Cousin, upon Friday is St Valentine's Day and every bird chooseth him a mate, and if it like you to come on Thursday at night, and so purvey you that you may abide there till Monday, I trust to God that you shall speak to my husband, and I shall pray that we shall bring the matter to a conclusion. For, cousin,

'It is but a simple oak
That is cut down at the first stroke.' "

During the same month, Margery, the marriageable daughter in question, addressed the following letter to John Paston as her Valentine:

" Unto my right well beloved Valentine John Paston, Squyer, be this bill delivered.

Right reverend and worshipful and my right well beloved Valentine, I recommend me unto you, full heartily desiring to hear of your welfare, which I beseech Almighty God long for to preserve unto His pleasure and your heart's desire."

Her next letter is not quite so formal, and in the course of it she says:

" If ye could be content with that good (her small dowry) and my poor person, I would be the merriest maiden on ground; a good true and loving Valentine, that the matter may never more be spoken of, as I may be your true lover and bedewoman during my life."

Although on account of the custom connected with his feast the name of St Valentine was very familiar in England, no church is known to have been dedicated to him in this country.

The supposed "Acts" of the two Valentines are in the *Acta Sanctorum*, Feb., vol. ii. See also Orazio Marucchi, *Il Cimitero e la Basilica di S Valentino*, Rome, 1890. *Cf. Analecta Bollandiana*, vol. xi (1892), p. 472; Delehaye, *Les Origines du Culte des Martyrs* (1912), pp. 359–360; Delehaye, *Bulletin d'ancienne littérature et d'archéologie chrétiennes*, i (1911), 161 *seq.*; and especially Grisar, *Geschichte Roms und der Päpste*, i, pp. 655–659.

ST ABRAHAM, OR ABRAAMES, BP. OF HARRAN, CONF.

c. A.D. 422

A native of Cyrrhus, or Cyrus, in Syria, St Abraham became a holy solitary. Fired with zeal for the spreading of the Gospel, he went to a village on Mount Lebanon, the inhabitants of which were pagans. He is said to have appeared amongst them at first as a fruit merchant, but, as soon as he began to preach Christianity, they rose against him and ill-treated him. However, he gradually won his way by meekness and patience. After he had narrowly escaped death at their hands, he borrowed money with which to satisfy the collector of public taxes who was about to cast the villagers into prison on account of their failure to pay these dues. He thus gained them all to Christ. After instructing them for three years, he left them in the care of a holy priest and returned to his desert. Some time afterwards he was ordained Bishop of Harran (Carrhæ) in Mesopotamia, and succeeded in clearing that country of idolatry, dissensions, and other evils. He combined the recollection and penance of a monk with the vigorous execution of his episcopal duties and died in 422 at Constantinople, whither he had been summoned by the Emperor Theodosius II, who esteemed him highly for his sanctity and treated him with the greatest honour. The Emperor kept one of his garments of haircloth and wore it himself on certain days out of veneration for the saint. Theodosius also had his remains conveyed back to Carrhæ with all possible marks of respect.

Our main authority is the historian Theodoret, a contemporary, who speaks of St Abraham both in his *Ecclesiastical History* and in his *Philotheus*. The passages are cited in the *Acta Sanctorum*, Feb., vol. ii. *Cf.* also Tillemont and the *Dictionary of Christian Biography*.

ST MARO, HERMIT

A.D. 433

St Maro chose a solitary abode not far from the city of Cyrrhus in Syria, and there, in a spirit of mortification, he lived mainly in the open air. He had indeed a little hut covered with goatskins to shelter him in case of need, but he very seldom made use of it. Finding the ruins of a heathen temple, he dedicated it to the true God, and made it his house of prayer. So renowned was he for his sanctity, that he was raised to the priesthood in 405. St Chrysostom, who had a great regard for him, wrote to him from Cucusus, the place of his banishment, and, recommending himself to his prayers, begged to hear from his as often as possible. St Maro had had for his master St Zebinus, whose assiduity in prayer surpassed that of all the solitaries of his time. Zebinus is said to have devoted whole days and nights to this exercise without experiencing any weariness; nay, his ardour seemed rather to increase than to slacken the longer it lasted. He generally prayed standing, though, in extreme old age, he had to support himself on a staff. He gave advice in the fewest possible words to those who came to consult him, so desirous was he to spend all his available time in converse with God. St Maro imitated his master in his constancy in prayer, but he treated his visitors differently. Not only did he receive them with great kindness, but he encouraged them to stay with him—although few were willing to pass the whole night in prayer standing. God rewarded his labours with most abundant graces and with the gift of healing infirmities both of mind and body. It is consequently not surprising that his fame as a spiritual adviser spread far and wide. This drew great multitudes to consult him, and he trained many holy solitaries and founded monasteries. We know that at least three great convents afterwards bore his name. Theodoret, Bishop of Cyrrhus, says that the great number of monks who peopled his diocese were the fruit of the saint's instructions. The chief amongst his disciples was St James of Cyrrhus, who gloried in the fact that he had received his first haircloth from the hands of St Maro. God called our saint to his reward after a short illness which, says Theodoret, revealed to all the great weakness to which his body was reduced. A pious contest for his remains ensued amongst the neighbouring provinces. The treasure was finally secured by the inhabitants of a relatively populous centre who built over his tomb a spacious church with an adjoining monastery, which appears to have been that of St Mary, in the diocese of Apamea.

The people known as Maronites, an Eastern body in communion with the Holy See, claim to be followers of St Maro and of the monks of the monasteries which he founded and which bore his name.

Almost all that we know about St Maro is derived from the *Philotheus* of Theodoret and from St John Chrysostom. The suggestion that the same St Maro has given his name to the Maronites is very far from being clearly proved. There purports to be another St Maro in the seventh century, though his existence is problematical, who might have a better claim to this distinction. See S. Vailhé, " Les Origines religieuses des Maronites " in the periodical *Échos d'Orient*, iv (1900), pp. 96–102 and 157–162. *Cf.* further the *Analecta Bollandiana*, xxv (1906), pp. 504–505.

ST AUXENTIUS, Hermit

A.D. 473

Although it seems that Auxentius was the son of a Persian named Addas, he spent the greater part of his long life as a hermit in Bithynia. In his youth he was one of the equestrian guards of Theodosius the Younger, but his military duties, which he discharged with entire fidelity, did not hinder him from making the service of God his main concern. All his spare time was spent in solitude and prayer, and he often visited the holy recluses who occupied hermitages in the neighbourhood in order that he might pass the night with them in penitential exercises and in singing the praises of God. Finally, the desire of greater perfection, or the fear of vainglory, induced him to adopt the hermetical life himself. He took up his abode on the desert mountain of Oxia, only about eight miles from Constantinople, but on the other side of the Hellespont in the province of Bithynia. There he seems to have been much consulted and to have exercised considerable influence on account of his reputation for holiness. When the fourth Œcumenical Council had met at Chalcedon to condemn the Eutychian heresy, Auxentius was summoned by the Emperor Marcian, not, as some of the saint's biographers would seem to suggest, as a tribute to his high character and learning, but rather under an unjust suspicion of entertaining Eutychian sympathies. Auxentius, in any case, cleared himself of the imputation, but when he was again left free he did not return to Oxia, but chose another cell nearer to Chalcedon on the mountain of Skopa. There he remained, leading a life of great austerity and instructing the disciples who flocked to him, until his death which probably took place on February 14, 473. Even while our hermit was yet living at court the historian Sozomen wrote with enthusiasm of his steadfast faith, the purity of his life, and his intimacy with fervent ascetics. Amongst those who sought his direction in his later days were a number of devout women. These formed a community and lived together at the foot of Mount Skopa, and they were known as the Trichinareæ (*τριχιναραῖαι*), " the nuns dressed in haircloth." It was they who, after a long contest, were successful in obtaining possession of his mortal remains which were enshrined in the church of their convent.

There are several recensions of the Life of St Auxentius (for which see *B.H.G.*, 2nd edn., nn. 199–203) though these all seem to be dependent on one primitive source. The whole question has been studied with very great care by Jules Pargoire in the *Revue de l'Orient chrétien*, vol. viii (1903), pp. 1, 240, 426, and 550. The information there collected supersedes all such earlier notices as may be found in the *Acta Sanctorum*, Feb., vol. ii, or in the *Dict. of Christ. Biography*.

ST CONRAN, Bp. of Orkney, Conf.

A.D. 550 (?)

" The isles of Orkney are twenty-six in number, besides the lesser, called Holmes, which are uninhabited, and serve only for pasture. The faith was planted here by St Palladius and St Sylvester, one of his fellow-labourers, who was appointed by him the first pastor of this church, and was honoured in it on February 5. In these islands formerly stood a great number of monasteries, the chief of which was Kirkwall. This place was the bishop's residence, and is at this day the only remarkable town in these islands. It is situated in the largest of them, which is thirty miles long, called anciently Pomonia, now Mainland. This church is much indebted to St Conran, who was bishop here in the seventh century, and whose name, for the austerity of his life, zeal, and eminent sanctity, was no less famous in those parts, so long as the Catholic religion flourished there, than those of St Palladius and of St Kentigern. The cathedral of Orkney was dedicated under the invocation of St Magnus, King of Norway. On St Conran, see Bishop Lesley, *Hist. Scot.*, l, 4."

The notice which is here copied unaltered from Alban Butler has a certain interest as illustrating the process by which pure fiction becomes accepted as fact in records of this kind. Where the name of Conran ultimately came from it is hard to tell; possibly it was borrowed from Hector Boece or from Arnold Wion, but Boece, Wion, and Bishop John Leslie were quite uncritical and are valueless as authorities for the remote past. The Bollandists in the *Acta Sanctorum* refer to the Conran legend on this day, but in the absence of any satisfactory material for discussion, the name is only entered among the "Prætermissi et in alios dies rejecti." What is certain is that in such standard works as Skene's *Celtic Scotland* and Dietrichson's *Monumenta Orcadica* (Kristiania, 1906) not a shadow of evidence is to be found for the statement that the name of any St Conran was famous in the Orkneys. Dietrichson (p. 57) mentions eight early Celtic churches in the Orkneys, but no one of these dedications makes allusion to St Conran, though several commemorate St Columban and were known as St Colmskirker. It is conceivable that the Colum or Colm thus honoured was a missionary in the Orkneys, and not the famous Columba of Iona. But Colm is something quite different from Conran. See also J. Mooney, *Eynhallow, the Holy Island of the Orkneys* (1923), p. 88.

ST ANTONINUS OF SORRENTO, ABBOT

A.D. 830

St Antoninus appears to have been born at Picenum, in the district of Ancona in Southern Italy, and to have entered, when still young, a monastery under the rule of Monte Cassino—not Monte Cassino itself, as some writers have erroneously supposed. The invasion and ravages of Duke Sico de Benevento forced him to leave his convent, and he went to Castellamare near Sorrento, to the holy bishop St Catellus, who received him very cordially and with whom he soon formed the closest friendship. They lived and worked together, and when St Catellus felt drawn to lead for a while a solitary life on a lonely mountain-top, he entrusted St Antoninus with the care of his diocese. Antoninus, however, soon followed his friend, and the two had a vision of St Michael which led them, later on, to build an oratory there, dedicated to the great Archangel. When St Catellus was recalled on a charge of neglecting his diocese and then summoned to Rome and imprisoned on a false accusation, St Antoninus continued to live the life of a hermit on his peak, which commanded an extensive view over the sea and land and which, under the name of Monte Angelo, soon became a favourite place of pilgrimage. After a time, the inhabitants of Sorrento begged him to come and live in their midst, as their bishop was in prison, and as they felt that Antoninus would be a help and support to them. He therefore abandoned his solitary life and entered the monastery of St Agrippinus, of which he afterwards became abbot. When he lay dying, he was understood to say that he wished to be buried neither within nor without the city wall. Accordingly his monks decided to bury him in the city wall itself. Tradition adds that when Sicardus of Benevento (the son of Sico) besieged Sorrento, he tried, with battering rams, to break down that portion of the city wall which contained the saint's tomb. Again and again the soldiers returned to the charge, but all in vain. During the night, St Antoninus appeared to Sicardus, and, after upbraiding him, beat him severely with rods. In the morning he was covered with weals, and, as he was taking counsel with his advisers, word was brought him that his only daughter had become possessed with devils and was rending her garments like a madwoman. He discovered upon inquiry that this had come upon her at the very hour when he had begun his attack upon the wall. Convinced that he was withstanding the will of God, Sicardus abandoned the siege and sought the intercession of St Antoninus, who obtained the girl's restoration to health. Twice more—in 1354 and in 1358—Sorrento was invested, but by the Saracens, and each time the enemies were repulsed at the intercession ot St Antoninus, who is therefore considered the chief patron of Sorrento. In art he is generally represented as holding a banner and with the city wall behind him, but sometimes he is depicted with one or more demoniacs, out of whose mouths small demons are issuing. He is invoked against evil spirits.

The anonymous author of the Latin Life of St Antoninus of Sorrento lived shortly after his time, and his account is probably trustworthy in its main features. This document was first printed by A. Caracciolo in his *Antonini Cænobii Agrippinensis Abbatis Vita* (1626). The same Life with other material will be found in the *Acta Sanctorum*, Feb., vol. ii, and also in Mabillon, *AA.SS. O.S.B.*

BD. CONRAD OF BAVARIA, ANCHORET

A.D. 1154

Ever since the death of Conrad honour has been paid him in the diocese of Molfetta (Apulia), where he ended his days, and also by his Cistercian brethren. This cultus was formally confirmed by Pope Gregory XVI in 1832. Conrad was the son of Henry the Black, Duke of Bavaria, and seems to have been born about the year 1105. He came to Cologne to make his studies and was there highly esteemed by the archbishop, Frederick of Frioul; but desiring a more perfect way of life he became a Cistercian at Clairvaux. A little later, with St Bernard's permission, he journeyed to Palestine, wishing to settle as a hermit amid the scenes which the presence of our Saviour had sanctified. After a while, however, the disturbed conditions of the country and broken health induced him to return to Europe. He never reached his native land, but being put ashore somewhere in the neighbourhood of Bari or Molfetta in Apulia—the exact locality and the length of his sojourn seem to be matters of uncertainty—he was unable to resume his journey. There, at any rate, worn out by his austerities and labours of charity, he is said to have died, March 15, 1154, his sanctity being revealed by the marvels which occurred at his tomb. We are told amongst other things that the lambs used to pay him reverence by coming to kneel beside the grave.

Reliable materials for his history are scanty, but there are Lives of him by Giovene and Catacchino. See also Rader, *Bavaria Sancta,* ii, 252; and Stadler's *Heiligen-Lexikon.*

ST ADOLPHUS, BP. OF OSNABRÜCK, CONF.

A.D. 1224

Except for the date of his episcopate chronological details are scanty in the case of St Adolphus. He belonged to the family of the Counts of Tecklenburg (Westphalia) and at a very early age was made a canon of Cologne. Wishing, however, to serve God more perfectly he entered the neighbouring Cistercian monastery of Camp. He seems to have been still a young man when on the translation of Gerhard, Bishop of Osnabrück, to the archiepiscopal see of Bremen in 1216, he was elected to replace him. The new bishop is said to have been extremely active in every work of charity and to have made a deep impression upon the citizens by his virtues and the austerity of his life. At his death they paid every mark of respect to his last resting-place, and though he has never been formally canonised, the cultus which began in the thirteenth century has lasted down to our own day, and is liturgically recognised in the diocese by the observance of a feast in his honour, formerly kept on February 11, but now on February 14. The actual day of his death was June 30, 1224.

See the *Acta Sanctorum,* Feb., vol. ii, but the account there given errs in attributing to him an episcopate of twenty-one years. This clearly appears from the documents printed in F. Philippi's *Osnabrücker Urkundenbuch,* pp. 47–140, and *cf.* Strunck, *Westphalia pia Sancta,* ii, 188–191.

BD. NICHOLAS PALEA, CONF.

A.D. 1255

There seems to be a good deal of legendary matter in what we are told of Blessed Nicholas Palea. What is best attested is the fact that as a young man studying at Bologna he heard St Dominic preach there, and was so impressed that he begged to be received into the Order of Friars Preachers. He is said to have belonged to a noble family which had estates at Giovenazzo, in Apulia, and it is possible that it was the resources which came to him by inheritance which enabled him to found a Dominican priory at Perugia in 1233 and another at Trani in 1254 or thereabouts. We know further that he was Provincial of the Roman Province as early as 1230 and again in 1255. In the *Vitæ Fratrum* of Gerard de Frachet, he is described as " a holy and prudent man, well versed in sacred lore," and two or three anecdotes are recounted of him which suggest that he was frequently the recipient of visions and other heavenly communications. He died at Perugia in August 1255, and on the ground that his remains were always held in honour there as those of a saint, his cultus was confirmed by Pope Leo XII in 1828. In the collect assigned for his feast he is described as " adorned with a singular grace for the preaching of God's word and procuring the salvation of his neighbour."

See S. Razzi, *Historia degli Huomini illustri*, etc. (1596), i, pp. 237 *seq.*; Procter, *Lives of the Dominican Saints*; Taurisano, *Catalogus Hagiographicus O.P.*, p. 14.

BD. ANGELUS A GUALDO, HERMIT

A.D. 1325

The information we possess concerning this servant of God is extremely scanty. He seems to have been born about 1265 at Gualdo on the borders of Umbria. He was distinguished all his life for his extreme simplicity, innocence, and gentleness. One of the greatest crimes which stained his conscience in youth was the giving away bread to the poor, a fault for which he was scolded, but as his mother died the same day, he regarded himself as in some sense guilty of hastening her end. In early life he made many pious pilgrimages, travelling in particular barefoot from Italy to St James of Compostella in Spain. On his return he offered himself as a lay-brother to the Camaldolese monks, but after a very short time he received permission to lead a solitary life according to his desire. In this vocation he faithfully persisted for nearly forty years, a priest bringing him Holy Communion at intervals. He is reputed to have worked many miracles, more especially in behalf of the plague-stricken. When he died on January 25, 1325, it is said that the church bells in the neighbouring district rang of themselves. The people scoured the country to discover the cause, and coming to his little cell they found him dead, kneeling in the attitude of prayer. The miracles wrought at his tomb brought many to do him honour, and Pope Leo XII approved the cultus in 1825.

See Mittarelli, *Annales Camaldulenses*, vol. v, pp. 237–241, 328–329, etc.; Stadler, *Heiligen-Lexikon.*

BD. JOHN BAPTIST OF THE CONCEPTION, CONF.

A.D. 1613

There seems good reason to believe that, as among the Carmelites and certain sections of the Order of Friars Minor, so among the Trinitarians towards the close of the sixteenth century there were some who realised that very great relaxations had been introduced in the discipline of religious observance, and that there was urgent need of reform. The leader of this movement in the Trinitarian Order was John Baptist of the Conception. He had been born at Almodovar del Campo in 1561, had studied at Baeza and Toledo, and had taken the Trinitarian habit in the latter city. In 1594 a general chapter of the Order passed a resolution that in every province two or three houses should be set aside for the purpose of observing the primitive rule in all its strictness. It appears, however, that nothing, or next to nothing, was done to carry this resolution into effect, and it was openly stated that the measure had only been drafted to please the King, Philip II, who in his last days inclined more and more towards religious views of an extremely austere type. The fervent piety of John Baptist took scandal at this slackness. With the aid of a generous benefactor, the Marquess of Santa Cruz, he founded in 1597 a new house of reformed Trinitarians at Valdepeñas, and two years later was able to secure at Rome approbation for his new congregation of "Barefooted Reformed." Though a serious breach resulted in the Trinitarian Order, taken as a whole, the more so because the religious supervision of the new congregation was not confided to those who wore the same habit, but to Discalced Carmelites and Franciscan Observants, still the zeal, devotion, and disinterestedness of the Reform made a great impression upon the pious laity. The generous alms contributed for the ransom of captives was now largely attracted to this new and more reliable channel. As a result the hostility of the unreformed members of the Order reached such a pitch that a band of them came to Valdepeñas one night with the avowed intention of ridding themselves of this inconvenient rival. They did not actually put him to death, but they seized him and bound him, threw him into a ditch, and carried off a sum of 500 reales. In spite of the opposition of their jealous brethren, the Discalced Trinitarians in seven years acquired eight religious houses, were formed into a separate province, and were exempted from all interference on the part of the Calced Fathers, except that in certain matters they remained under the jurisdiction of the General of the Order. It is stated that when Father John Baptist died, thirty-four monasteries had accepted the Reform. After setting a great example of austerity and patience in suffering, he passed away at Cordova on February 14, 1613. He was beatified by Pius VII in 1819.

See P. Deslandres, *L'Ordre des Trinitaires* (1903), i, pp. 227–228; Seeböck, *Die Herrlichkeit der Katholischen Kirche* (1900), p. 65.

FEBRUARY 15

SS FAUSTINUS AND JOVITA, MM.

c. A.D. 121 (?)

FAUSTINUS and Jovita were brothers, nobly born and natives of Brescia. All the incidents in their reputed "Acts" are of doubtful authority, and we can only be sure of their names and martyrdom. According to the tradition of Brescia, they preached Christianity fearlessly while their bishop lay in hiding. Their zeal excited the fury of the heathen against them, and they were arrested, under Trajan, by a heathen lord called Julian. They were tortured and dragged to Milan, Rome, and Naples, and then brought back to Brescia. As neither threats nor torments could shake their constancy, the Emperor Hadrian, who happened to be passing through Brescia, commanded them to be beheaded. The city of Brescia honours them as its chief patrons and claims to possess their relics.

The spirit of Christ is a spirit of martyrdom, or at least of mortification and penance: it is always the spirit of the cross. The remains of the old man—of sin and of death—must be extinguished before we can be made heavenly by putting on the affections which are divine. What mortifies the senses and the flesh gives life to the spirit, and what weakens and subdues the body strengthens the soul. Hence the love of God inspires us with a spirit of patience and humility joined with a craving for suffering, and these things constitute the sweetness of the cross. The more we share in the suffering life of Christ, the greater portion do we obtain of His spirit and of the fruit of His death. To souls mortified as to their senses and detached from earthly things, God gives frequent foretastes of eternal life, and the most ardent longing to possess Him in His glory. This is the spirit of martyrdom which entitles a Christian to a happy resurrection and to the bliss of the life to come.

A careful study of the text of the fuller "Acts" of SS Faustinus and Jovita with all their intricate ramifications involving the story of SS Calocerus, Calimerus, Afra, etc., has been made by Father Fedele Savio, S.J., in the *Analecta Bollandiana*, vol. xv, 1896. No good purpose could be served by attempting to summarise his conclusions here. A single feature may be cited to illustrate the extravagance which characterises these hagiographical romances. When taken to Rome and Naples the martyrs are represented as having baptised in the course of their journey 191,128 persons in all, 42,118 at the place called Lubras, 22,600 at the Milvian bridge, 73,200 in the city of Rome, and 53,210 at Naples ! Although it would perhaps be rash to deny the real existence of the two martyrs, Faustinus and Jovita, and the fact that they suffered at Brescia, still the difficulties involved are serious. As Mgr. Francesco Lanzoni in his essay, *Le Origini delle Diocesi antiche d'Italia* (Rome, 1923), has pointed out (pp. 532–533), the two early ecclesiastical writers of Brescia, Philastrius and Gaudentius, make no reference to these local patrons, and in the case of Gaudentius, at least, who was a great preacher and a devout collector of relics, this omission is surprising. Again, though the " Hieronymianum " apparently contained an entry of their names, this entry in most of our best and oldest MSS. describes them as suffering not in Brescia but in " Brittania " (!). Still, St Gregory the Great in his *Dialogues* refers to a church of St Faustinus at Brescia, and in the episcopal lists of that city the sixth bishop bears the same name. This seems to show that the martyr was honoured there at an early date.

ST AGAPE, Virg. and Mart.

c. A.D. 273

She was a noble virgin who is mentioned in many of the early martyrologies—sometimes alone, and sometimes with companions.

She is specially honoured at Terni in Umbria, and is one of the patrons of that town. According to a tradition of doubtful authenticity, she lived at Interamna (Terni) in the days of the holy bishop, St Valentine, under whose direction she formed a kind of community of women who lived like nuns. When persecution against the Christians broke out, it was particularly fierce at Terni, and, after a bold witness for Christ, she received the martyr's crown, not long after the death of St Valentine. A church was built at Interturres in her honour. It is probable that she actually suffered at Antioch.

The fact that a St Agape is commemorated in the Roman Martyrologium on this day and is said to have suffered at Interamna, does not go far towards vindicating her historical existence. No liturgical tradition supports it. There has probably been some confusion with other martyrs of the same name. See Delehaye in *Bulletin d'ancienne littérature et d'archéologie chrétiennes*, i (1911), pp. 161–168, and P. Franchi de' Cavalieri in *Studi e Testi*, no. ix, pp. 1–20.

ST WALFRID, Abbot

c. A.D. 765

Walfrid or Gualfrid della Gherardesca was born in Pisa, of which he became a prosperous and honoured citizen. He was a man of great piety, and all his life he was free from temptations of the flesh. He married a wife to whom he was deeply attached, and they had five sons and at least one daughter. After a time, Walfrid and his wife Thesia felt that God was calling them to leave the world and to enter the religious life. Walfrid had two friends—a kinsman named Gunduald and a certain Fortis, a native of Corsica : like him they were living in the world, but were drawn to a closer service of God under monastic discipline. Together they discussed the future, and were led by a dream to choose Monte Verde between Volterra and Piombino as the site of their future monastery. They decided to follow the Benedictine rule of Monte Cassino, and, besides their own abbey of Palazzuolo, they built, at a distance of about eighteen miles, a convent for women in which their wives and Walfrid's daughter Rattruda took the veil. The new foundation attracted many novices, and before long there were sixty monks, including Walfrid's favourite son Gimfrid and Gunduald's only son Andrew, who became the third abbot and wrote the history of St Walfrid. Gimfrid received deacon's orders and then was made priest, but, in an hour of temptation, he fled from the monastery, taking with him men, horses, and papers which belonged to the community. Walfrid was greatly distressed when he discovered what had happened, and sent a search-party after the fugitive. On the third day, when he was praying, in the midst of his monks, for his son's repentance and return, he besought God also to send Gimfrid a sign which would be constantly before him as a reminder and a warning for the rest of his life. That same day Gimfrid was caught and brought back penitent, but with the middle finger of his right hand so mutilated that he could never use it again. Walfrid ruled the abbey wisely and well for ten years, and after his death was succeeded, as second abbot, by his son Gimfrid, who, in spite of his earlier lapse, became, as Andrew records, a great and good pastor and ruled the abbey for thirty years.

The Life by Andrew is printed in the *Acta Sanctorum*, Feb., vol. ii, and also by Mabillon in *AA.SS. O.S.B.*, iii, part 2, pp. 178–184.

ST TANCO, OR TATTO, BP. AND MART.

A.D. 808

St Tanco, or Tatto, was a " Scottish " monk—almost certainly a native of Ireland. Moved by missionary zeal he went over to Germany, to the abbey of Amalbarich near Verden, or Werda, in Saxony. Here he gained a great reputation for learning and piety, and he was made abbot after the resignation of St Patto, who afterwards became Bishop of Werda. Through an ardent desire for martyrdom Tanco also vacated his office, and, after preaching in Cleves and in Flanders, succeeded Patto as third Bishop of Werda. His success in propagating the Gospel was exceedingly great, but it was a great grief to him to see so many nominal Christians enslaved to degrading passions. In order to convert or at least to confound them, he preached strenuously against the vices to which they were prone. The mob was so enraged that they attacked him fiercely, and one man stabbed him to death with a lance, thus procuring for him the martyr's crown. According to another account he overturned the statues of some false gods, and the barbarians beat out his brains with clubs and cut off his arms and legs.

There seems to be no contemporary evidence to substantiate this story, but the legend is duly recounted in the *Acta Sanctorum*, Feb., vol. ii, and in O'Hanlon, *Lives of Irish Saints*.

ST SIGFRID, OR SIEGFRIED, BP. AND CONF.

APOSTLE OF SWEDEN

A.D. 1045

The history of St Sigfrid is somewhat obscure, owing to conflicting narratives. The most likely account states that after King Olaf Trygvesson of Norway had been converted to Christianity he asked the English King Ethelred to send him missionaries. Sigfrid, an eminent priest of York (or possibly Glastonbury), went out from England as a missionary bishop, and with him went also two other bishops, John and Grinkel. They did not confine themselves to Norway, but passed on to Sweden, which, after having been evangelised by St Anschar, had relapsed into idolatry. There they laboured under the protection of the archbishop of Bremen, to whom they had been commended by King Olaf, and Sigfrid made

Wexiow the seat of his diocese. The King of Sweden, whose name was also Olaf, allowed the missionaries to pursue their labours and was himself converted by St Sigfrid, who baptised him at his castle of Husaby in a fountain which afterwards bore St Sigfrid's name and was the channel of many miracles. St Sigfrid continued his labours successfully for many years, and, at his death, was buried in the church of Wexiow. Tradition has added many details to the accounts of St Sigfrid's labours. It is said that when he first arrived in Wexiow, he began by planting a cross and by building a wooden church in which he celebrated the divine mysteries and preached. The twelve principal men of the district were converted by him, and one of them, who died almost immediately, received Christian burial and had a cross placed on his grave. So wonderfully did the truth spread, that within a short time the faith was planted in all the twelve tribes of South Gothland. The fountain in which St Sigfrid baptised the catechumens long retained the names of the first twelve converts, engraved on a monument. It is said that he ordained two bishops, one of the East and the other of West Gothland. His three nephews, Unaman a priest, Sunaman a deacon, and Weaman a subdeacon, were his chief assistants in his apostolic labours.

After a time, St Sigfrid entrusted the care of his diocese to these three and set off to carry the light of the Gospel into distant provinces. During his absence, a troop of pagans, partly out of hatred for Christianity and partly for booty, plundered the church of Wexiow and murdered Unaman and his brothers, burying their bodies in a forest and placing their heads in a box which they sank in a pond. The heads were recovered and placed in a rich shrine. Upon receiving the news of this massacre, St Sigfrid hastened back to repair the ruins of his church. The King resolved to put the murderers to death, but St Sigfrid, by his entreaties, induced him to spare their lives. Olaf compelled them, however, to pay a heavy fine which he wished to bestow on the saint, who refused to accept a farthing of it, notwithstanding his extreme poverty and the difficulties with which he had to contend in rebuilding his church. He had inherited in an heroic degree the spirit of the apostles. He was canonised by Pope Adrian IV, an Englishman, who had himself laboured zealously for the propagation of the faith in the North, one hundred and forty years after St Sigfrid. The Swedes long honoured St Sigfrid as their apostle.

It would be impossible here to discuss the extremely intricate and contested history of the conversion of Sweden. It must be sufficient to refer to two valuable articles on the subject, the one by Mr. Edmund

Bishop in the *Dublin Review*, Jan., 1885, especially pp. 182–189; the other by L. Bril, " Les premiers temps du Christianisme en Suède " in the *Revue d'Histoire Ecclésiastique*, Oct., 1911. Both writers are agreed that Adam of Bremen, to whom commonly appeal is made as a primary authority, has to be used with great caution, it being his obvious purpose to glorify the share of the see of Bremen in the conversion of Scandinavia and to belittle the efforts made by the English missionaries. Secondly, they both attach importance to the data furnished by the Lives of Sigfrid, though it is admitted that the earliest of these dates only from the beginning of the thirteenth century and that they embody much which is purely legendary. The Lives may best be consulted in the *Scriptores Rerum Suecicarum*, vol. ii, part 1, pp. 345–370.

BD. JORDAN OF SAXONY, CONF.

A.D. 1237

Blessed Jordan was St Dominic's immediate successor, and was therefore the second General of the Dominicans. Nothing is actually known as to the place and date of his birth, although to fill in the gap and to account for his name it was said that he had been born whilst his parents were travelling in the Holy Land, and that he was baptised with water from the Jordan. As a matter of fact, his name was really Gordanus, or Giordanus. We know that he was a Saxon and that he was a Bachelor of Divinity in Paris by 1219, at which date St Dominic sent to him Reginaldus, one of his first scholars. Apparently it was thus that he first became known to St Dominic. On Ash Wednesday of the following year, he and his friend Henry were clothed with the Dominican habit, and he at once came to the fore from his extraordinary eloquence. It was he on whom was laid the charge of preaching to the brothers, and so greatly did they appreciate his exhortations that, if any one else happened to preach and he was present, they would scarcely allow him to go unless he added some words of his own. On the days there was no sermon he used to give them inspiring table-talks. While he was yet a novice, as he himself relates in his Life of St Dominic, and before he had been two months in the Order, he was summoned from Paris, with three other brothers, to attend the first General Chapter at Bologna. At the following Chapter, at which he was not present, he was chosen Provincial of Lombardy, and in 1222, after the death of St Dominic, he was elected General at the third Chapter. He did great things to extend and strengthen the Order, and many convents were founded under him, notably those at Regensburg, Constance, Bâle, Freiburg, and Strasbourg, and the brothers eventually extended their labours to Denmark and other distant lands. He had a very great love for the holy founder St Dominic, and was full of zeal for the Order which he was ever seeking to extend—not as an end in itself, but as a means of converting sinners. He used to frequent places where young students foregathered, and his eloquence won them in crowds. It was a sermon of his that decided Albertus Magnus to enter the Order. One learned professor, Walter the German, who had solemnly warned his pupils against the wiles and snares of the great Dominican who was coming amongst them, was himself the first to fall into the net. Not that Blessed Jordan cared only for the wise and learned. While he was still in Paris, complaints were made to him that there were some sixty novices so uninstructed or of such poor intellect that it was only with the greatest difficulty that they could be taught to read one lesson of the Office. He replied: "Let them be—despise not one of these little ones: I tell you that many amongst them will become excellent preachers," and his words proved true. Not only could he win men, but he knew how to retain them, and he could make allowance for human weakness. Once he had collected a number of postulants or novices in a place where there was no house of the Order. In the evening, when he began to read Compline in the lodging where they were assembled, one of the young men under emotional strain began to giggle and all the others followed suit. One of the brothers, greatly shocked, made threatening gestures to try to stop them. Jordan finished the office and gave the blessing; then, addressing the brother, he asked: "Who made you novice master?" and turning to the young men he said: "Laugh on! You may well laugh, for you have escaped from the devil who formerly held you in bondage. Laugh away, dear sons!" Many of his sayings which have been preserved are full of religious common sense. Someone asked him whether a paternoster on the lips of an ignorant layman could possibly have as much value as a paternoster in the mouth of a learned cleric who understood it. He replied that a gem lost none of its value when it was in the hand of one who could not appreciate its worth. When asked which was better—studying the Scriptures or praying—he made answer: "You might as well ask me which is better—eating or drinking." Upon being questioned as to the best way of praying, he said: "The way in which you can pray most fervently." Pope Gregory IX had a great esteem for him on account of his piety and learning. In 1223, Blessed Jordan caused the body of St Dominic to be placed in a rich sarcophagus, and it was he who composed the beautiful office which the Dominicans repeat on their founder's day. It was also mainly through his efforts that the arrangements for the canonisation of St Dominic were carried out. He was on his way to the Holy Land with two of the brothers when they encountered a great storm off the coast of Syria, and the ship was wrecked, all lives being lost. The body of Blessed Jordan, which was washed ashore, was identified in a wonderful way, and was honourably interred in the Dominican church at Ptolemais. He wrote the Life of St Dominic—a work which is one of the main sources from which subsequent biographers have drawn their materials.

The main original sources for a Life of Bd. Jordan are his own letters and such early chronicles of the Order as the *Vitæ Fratrum*, or the *Chronica* of Galvagno de la Flamma ; with the *Acta Capitulorum*, both General and Provincial, etc. Père Berthier printed in 1891 a good edition of Bd. Jordan's *Opera ad res O.P. spectantia*, and there is a very useful German volume *Die Briefe Jordans von Sachsen* with comments by B. Altaner (1925). The most systematic study of Bd. Jordan, at any rate in his public capacity, has been made by Père Mortier in his *Histoire des Maîtres Généraux O.P.*, vol. i, pp. 137–274, and there are several modern special biographies by Danzas, Mothon, etc. Father Reichert has compiled a valuable *Itinerarium* of Bd. Jordan which was included in the *Festschrift zur Jubiläum der deutschen Campo-Santo*, pp. 153–160. For a fuller bibliography, see Taurisano, *Catalogus*, pp. 10–11.

BD. ANDREW CONTI, CONF.

A.D. 1302

In the Franciscan supplement to the Roman Martyrology this servant of God is described as " Beatus Andreas de Comitibus " ; but it would seem that the more accurate form of his name is Andrea dei Conti di Segni (Andrew of the Counts of Segni). In Mazzara he is called Andrea d' Agnani, from his birthplace. As we learn from these designations he was of noble family, nephew of the Roland Conti who became Pope Alexander IV (1254–1261) and a near kinsman of another native of Agnani, Benedict Gaetani, Pope Boniface VIII (1294 1303). Laying aside all thought of worldly advancement he gave himself to the Order of Friars Minor, in which he remained a simple brother, not even aspiring to the priesthood. His reputation for holiness was great, and it is probably true that a cardinalate was at some time offered him, and that he definitely declined to be so honoured. Our sources of information, however, do not seem very trustworthy. Père Léon (if we may credit his English translator, vol. i, p. 133) states that " in 1295 his uncle Alexander IV came to visit him and put upon his head the cardinal's hat ; our saint instantly took it off, declaring that he refused the dignity." There is, it must be confessed, something rather quaint about the idea of the Sovereign Pontiff calling at a Franciscan friary with a spare cardinal's hat in his hand, but even more surprising is the fact that in 1295 Pope Alexander IV had lain in his grave for more than thirty-three years. He died in 1261. One is consequently a little disposed to be sceptical about some other incidents recounted in the legend of Bd. Andrew. For example : " Wadding relates that one day when he was ill and unable to take his ordinary food, a friend brought him some roasted birds. The saint, touched with pity at the sight of the innocent creatures, would not eat, but, making the sign of the cross over them, commanded them to resume their feathers and fly away. He was instantly obeyed, and the little birds, restored to life, took flight with chirps of joy " (Léon, i, 134). There is no doubt that Andrew was held in great veneration both in life and after death for the miracles he was believed to work. He breathed his last on February 1, 1302, and his cultus was formally approved by Innocent XIII in 1724.

See Léon, *Auréole Séraphique*, vol. i ; Mazzara, *Leggendario Francescano* (1676), i, pp. 155–156.

BD. ANGELO DAL BORGO, CONF.

c. A.D. 1306

The decree, emanating from the Congregation of Sacred Rites, which in 1921 confirmed the cultus of the Augustinian hermit, Blessed Angelo dal Borgo San Sepolcro, frankly admits that the Life of Angelo said to have been written by John of St Guilelmo has perished. We are consequently very ill-informed regarding his career. His family name was Scarpetti, and he was born at Borgo San Sepolcro in Umbria. He seems to have taken the Augustinian habit about the same time as his more famous contemporary St Nicholas da Tolentino. The decree referred to states that he spent part of his religious life in England and was instrumental in founding several Augustinian houses in this country. Two anecdotes are also recorded which are believed to illustrate the high favour he enjoyed with Almighty God. We are told that once when he had sternly rebuked a man of scandalous life the offender in a passion raised his arm to strike him. It was, however, instantaneously paralysed, and the miscreant only recovered the use of it by the prayer of Bd. Angelo. On another occasion an innocent man who had been sentenced to death recommended himself to Angelo's prayers. He was hanged in accordance with the sentence, but when the Brothers of the Misericordia came to cut him down and bury him, they found him still alive, and the man declared that Angelo had supported him all the time so that his neck was not broken. Obviously such stories, reported at fourth or fifth hand, are not very convincing, but there appears to be better evidence for the fact that the body of Bd. Angelo remained entire down to the year 1583, exhaling, it is asserted, a celestial fragrance, and that the veneration paid to his remains at Borgo San Sepolcro, as those of a saint, has been continuous.

See L. Torelli, *Ristretto delle Vite dagli Huomini etc. dell' Ordine Agostiniano*, pp. 165–166, and the Decree of Confirmation in the *Acta Apostolicae Sedis*, 1921, pp. 443–446.

ST EUSEUS, Hermit

c. A.D. 1350

St Euseus was a native of Serravalle in Piedmont, and he lived for a considerable time as an anchorite on a rocky peak at some distance from the town. Here, among the brambles and shrubs, he constructed a rough hut, and earned his scanty livelihood by cobbling shoes. The records of his life appear to have been lost in the plagues, fires, and foreign invasions which devastated the neighbourhood, but his cultus has been clearly evinced by a great number of old pictures with votive offerings which existed in the district. In these pictures he is always represented with cobblers' tools.

It is said that after his death some people, who were walking from Bornato to Serravalle, were amazed to see three beautiful white lilies growing from the roof of his hut—under which he had been buried. This was the more remarkable, because the season was exceptionally stormy. General interest was aroused, and it was decided to remove the body to Serravalle to have it suitably buried. This was done; but, as often as it was taken to Serravalle, it returned to its original burying-place, and it became clear that the holy man wished his body to rest where it had lived. A church was certainly afterwards built on the site of the hermitage. St Euseus is a patron of cobblers.

The legendary character of most of this account is sufficiently patent on the face of it. See the *Acta Sanctorum*, Feb., vol. ii; and G. Massa, *Cenni storici sulla patria, vita e culto di St Euseo da Serravalle Sesia*, Vercelli, 1887.

BD. JULIA A CERTALDO, Virg.

A.D. 1367

This is another case of confirmation of cultus where very little detail seems available regarding the life of the Beata thus honoured. Her surname is said to have been della Rena, and it has been assumed that she was a kinswoman of that noble family. Her parents must, however, have fallen into poverty, for Julia was at first a domestic servant in the household of some people called Tinolfi, but in 1337 at the age of eighteen she joined the Third Order of the Augustinians at Florence. Finding that the distractions of a great city interfered with her recollection, she returned to Certaldo, and there, owing to her heroic, and as men believed, miraculous rescue of a child left in a burning house, she was sought out by many pious people as a soul marvellously privileged. This decided her to avoid, as far as could be, intercourse with her fellow-men, and she had herself walled up as a recluse in a narrow cell beside the sacristy of the church of SS. Michael and James at Certaldo. She wished in this, we are told, to follow in the footsteps of Blessed Veridiana of Castelfiorentino (see above, p. 18). In this same tiny anchorage she lived a most mortified life for nearly thirty years, dying on January 9, 1367, at the age of forty-eight. There seems to be good evidence that after her death she was honoured as a saint, and her cultus was accordingly confirmed by Pius VII in 1819.

See I. Malenotti, *Vita della Beata Giulia, Vergine da Certaldo*, 1819; and N. Risi, *Un Giglio tra le Spine*, Prato, 1919. F. Dini, however, has shown in *Miscellanea Storica della Valdelsa X* (1902), pp. 56–61, that Julia did not belong to either branch of the great family della Rena.

BD. CLAUDE DE LA COLOMBIÈRE, Conf.

A.D. 1682

A contemporary artist has left us the portrait of Blessed Claude taken when he was between thirty-five and forty-one years of age —a longish face, eyes small but bright and penetrating, a broad forehead, a well-proportioned mouth, and rather a pointed chin. We are told that when he entered the Society of Jesus he was fairly strong physically, of a lively disposition, with very high ideals, and in every way most wise and gracious. Such gifts were to be carefully cultivated in the religious life. His intellect was trained and developed so that his outlook was broad and his judgement acute and sound. He was a lover of the fine arts and his literary style was acknowledged to be of a very high order. Olivier Patru, who had become a member of the French Academy in 1640, corresponded with him and speaks of his writings in high praise. But these gifts would have been of little use in his work for souls if they had not been united to the interior spirit of the perfect religious animated by ardent zeal for the glory of God. The source of his inner life was union with God in prayer which occupied him continually. He so accustomed himself to refer everything to God that human respect and worldly motives became impossible to him. This wonderful detachment was indeed his distinguishing feature.

Blessed Claude was born at Saint-Symphorien d'Ozon near Lyons in 1641. His family was well connected, pious, and in easy circumstances. There are no special records of his childhood till he was sent to the Jesuit college at Lyons for his studies. Though he acknowledged a strong aversion to the idea of a religious vocation, he conquered himself, and when he applied to be received into the Society, he was at once accepted. He made his novitiate at Avignon, and after the usual two years passed into the college in that city to complete his course of philosophy. When this was ended, he was at first put to teach grammar and then the humanities, in which occupations he spent the years from 1661 to 1666. Since 1659 Avignon had been in a state of unrest ; there was continuous friction between the nobles and the people. In 1662 came the unfortunate affray in Rome between the papal guard and the suite of the French Ambassador, which resulted in the occupation of Avignon, at that date still papal territory, by the troops of Louis XIV. The pupils' studies, however, were not interfered with, and the simultaneous increase of Calvinism only served to redouble the zeal of the Jesuit Fathers who spent themselves in apostolic labours in the town and in the neighbouring country.

With the return of peace the townspeople of Avignon celebrated the canonisation of St Francis de Sales, and the older of the two convents of the Order of the Visitation in that city was the scene of a great ecclesiastical function. This was the first occasion on which Blessed Claude's gifts of oratory were displayed. He, though not yet ordained, was chosen to preach the saint's panegyric in the convent church. His text was : " Out of strength has come sweetness " (Judges xiv, 14), and the sermon was pronounced magnificent. Meanwhile it had been decided to send the young Claude to Paris to finish his course of theology, and here he found himself in the very centre of the intellectual life of France. Here also a great honour was conferred on him. The two sons of the famous Colbert were put under his care. The elder, Jean-Baptiste, then sixteen years old, was the future Minister of Marine, the younger, Nicolas, the future Archbishop of Rouen. They both did well in their studies and owed much of their success to their master's careful teaching. Most probably Colbert himself realised how gifted his sons' tutor was, and therefore, though he was no friend to the Jesuits, he had chosen Claude for such an important post. However, his connexion with the Colbert family came to an abrupt conclusion, as unfortunately a satirical phrase in an article which Claude had written was brought to the great Minister's knowledge. He was much offended, and begged that Claude might be recalled to his own province. This, however, could not be till 1670.

For the next three years the young priest was professor of rhetoric at Avignon. Then in 1673 he was appointed festival preacher in the college church. He took immense pains with his sermons, which are models of the art of preaching both for their sound doctrine and their beauty of language. The same sermons seem to have been preached later in England, and the name of the Duchess of York (Mary of Modena, afterwards Queen when James II succeeded to the throne), in whose chapel they were delivered, is traditionally attached to them in the printed editions. During his time in Paris he had come into contact with the poison of Jansenism with its network of untruths and calumnies. He could now from the pulpit combat these errors, animated as he was by that special love of the Sacred Heart which was to prove a most potent antidote. At the end of 1674 Père la Chaise, Blessed Claude's rector, was directed by the General to admit him to solemn profession after he had made a month's retreat at the outset of what is called the third probation. The retreat brought Claude many great graces. He was led to consecrate himself specially to the Sacred Heart, and in addition to the vows of profession he took a private vow to practise exact obedience to the rule of the Society of Jesus in every detail which it prescribed. He notes that he had for some time lived as he was now pledged by this vow to live, and that he had bound himself thus formally in order to insure his perseverance. At this date he was just thirty-three years old, the age at which our Lord died, and the inspiration came to him that he must now die still more completely to the world and to himself. As a spiritual note of his records: " It seems right, dear Lord, that I should begin to live in Thee and for Thee alone, at the age at which Thou didst die for all and for me in particular."

Two months after his solemn profession (February, 1675) he was made superior of the college at Paray le Monial. It was unusual to put a young professed at the head of a house, and on the other hand gifts such as he possessed seemed hardly to have sufficient scope in a small residence of only four or five fathers such as was Paray. We may well believe that he was sent by God for the sake of an elect soul who needed him. That soul was St Margaret Mary Alacoque. She was suffering and perplexed because of the extraordinary revelations of the Sacred Heart which were granted her and which became every day clearer and more intimate. In obedience to her superior, the Reverend Mother de Saumaise, she had told everything to a priest, a learned man, but one who had no knowledge of these extraordinary ways. He insisted that she was suffering from delusions, and her distress was only increased. She prayed for help and believed that our Lord answered that His faithful servant and perfect friend should be sent her.

Père de la Colombière came one day to give the community an instruction. " As he spoke," the saint tells us, " I heard in my soul the words ' He it is I send you.' " The first time she went to confession to him, he behaved as if he knew what was passing within her. She felt a repugnance, and shrank from speaking openly to him, though she knew it was God's will she should do so. When next he came he told her he was glad to be the means of giving her an opportunity of making a sacrifice to God, and thereupon " without my feeling any pain," she says, " he opened out my heart and showed me its depths, good and bad. He consoled me greatly and told me not to fear God's leading as long as I was obedient, that I must give myself entirely to Him to be treated as He willed. He taught me to cherish the gifts of God and to receive His communications with faith and humility." Thus he was of the greatest service to her personally, and he did very much to further the devotion to the Sacred Heart in the Church in general, realising that this devotion was the best antidote to Jansenism.

Père de la Colombière was not long at Paray. His next mission was very different, as, on the recommendation of Père la Chaise, the confessor of the King of France, he was sent to London as preacher to H.R.H. Maria Beatrice d'Este, Duchess of York. In England he preached by word and by the example of his holy life. The love of the Sacred Heart became his favourite subject. His process tells us of his work for souls in this Protestant country and of the many heretics he converted. The position of Catholics in England was extremely difficult as the hostile feeling against them was just then intense. An agitation was set on foot to exclude the

Duke of York, who had become a Catholic, from the royal succession and to put the Prince of Orange or some other in his place. The story of a spurious "Popish Plot," a tale fabricated by the infamous Titus Oates and his abettors, convulsed the country, and in this Père de la Colombière amongst the rest was supposed to be implicated. The object of the plot was said to be the murder of the King and the destruction of the Established Church. Père de la Colombière was accused of having exercised his ministry and of having converted heretics and lapsed Catholics. He was imprisoned and condemned to death, but did not win the martyr's crown, as through the intervention of Louis XIV his sentence was commuted to banishment. His health was completely broken by his imprisonment, and when he returned to France at the beginning of 1679 it was only to lead the life of an invalid. Although there were intervals when he rallied and active work was possible, his lungs were seriously attacked. His superiors, hoping that the air of his native province would be beneficial, sent him to Lyons and to Paray, and it was on a second visit to Paray that by the direct counsel of St Margaret Mary he remained there to die. After setting an example of great humility and perfect patience he passed away in the evening of February 15, 1682, and it seems that the next morning St Margaret Mary was supernaturally assured that his soul was in heaven and needed no prayers.

See *A Jesuit at the English Court*, by Sister Mary Philip (1922); and the Lives written in French by Père Seguin, S.J., and by Père Charrier, the former of which exists in an English translation. The Beato's complete works, containing a good deal of autobiographical detail, have also been more than once published, and some of them translated. In the decree of Beatification, dated 16th June, 1929, Blessed Claude is described as the "coadjutor" of St Margaret Mary in propagating devotion to the Sacred Heart, and as one chosen by God to direct her in the time of her trouble and vexation of spirit.

FEBRUARY 16

ST ONESIMUS, DISCIPLE OF ST PAUL

c. A.D. 90 (?)

HE was a Phrygian by birth, slave to Philemon, a person of note of the city of Colossæ, converted to the faith by St Paul. Having robbed his master, and being obliged to fly, he providentially met with St Paul, then a prisoner for the faith at Rome, who converted and baptised him, and entrusted him with his canonical letter of recommendation to Philemon, by whom he was pardoned, set at liberty, and sent back to his spiritual father, whom he afterwards faithfully served. That apostle made him, with Tychicus, the bearer of his epistle to the Colossians, and afterwards, as St Jerome and other fathers witness, a preacher of the Gospel and a bishop. The Greeks say that he was crowned with martyrdom under Domitian, in the year 95, and they keep his festival on February 15. Bede, Ado, Usuard, the Roman and other Latin martyrologists, mention him on the 16th.

Baronius and some others confound him with St Onesimus, the third Bishop of Ephesus after St Timothy, who was succeeded first by John, then by Caius. This other Onesimus showed great respect and charity to St Ignatius when on his journey to Rome in 107, and is highly commended by him.

When a sinner, by the light and power of an extraordinary grace, is snatched like a firebrand out of the fire and rescued from the gates of hell, we cannot wonder if he is overwhelmed by the deepest and most lively sense both of his own guilt and of the divine mercy. Hence we read of the "first love of the Church of Ephesus" as more perfect. The ardour of the compunction and love of a true penitent is compared to the unparalleled "love of Judah in the day of her espousals." This ardour is not to be understood as a passing outburst of emotion, as a short-lived fit of fervour, as a transient taste or sudden transport of the soul: it must be sincere and constant. How wonderful is the excess of goodness with which God communicates Himself to souls which thus open the door to Him! How marvellous are His caresses and the profusion of His graces! It often happens that, in the beginning, God, either to encourage the frailty of a new convert, or to fortify his resolution against hazardous trials, favours him with a more than usually generous communication of the sweetness of His love, and ravishes him by some gleams, as it were, of the beatific vision. Sometimes, it is true, He acts otherwise. His tenderness is not less when, for their spiritual advancement, their exercise in heroic virtues, and the increase of their victories and glory, He conducts certain souls through severe trials. On our part, let us be prepared for all that God may send. With what fidelity and ardour did these holy penitents of old improve themselves daily in divine love and all virtues ! Alas ! our coldness and insensibility, since our pretended conversion from the world and sin, is a far greater subject of amazement than the extraordinary fervour of the saints in the divine service.

The Roman Martyrology devotes a long notice to Onesimus, identifying him with the Bishop of Ephesus consecrated to that see by St Paul (!) after the episcopate of St Timothy, and stating further that he was brought in chains to Rome, was there stoned to death, and that his remains were afterwards taken back to Ephesus. The so-called "Apostolic Constitutions," an apocryphal document of the end of the fourth century (Bk. vii, c. 46), describes Onesimus as Bishop of Beræa in Macedonia, and affirms at the same time that his former master Philemon became Bishop of Colossæ. Nothing of this clearly is any more worthy of credit than the fantastic story which represents him as being the companion in Spain of the supposed martyrs Xanthippe and Polyxena and as being the compiler of the "Acts" of their martyrdom. (See also *Texts and Studies*, vol. ii, n. 3.) The fact is that Onesimus was a very common name, especially for those of servile condition, and that anyone bearing such a name who became prominent was likely to be identified with the Onesimus of the New Testament. Even in our own times *Onesimus* has been chosen as the title-rôle of a romance which the author of *Philo-christus* (Dr. Edwin A. Abbott) has written about the apostolic age.

SS ELIAS, JEREMY, ISAIAS, SAMUEL, AND DANIEL

With other Holy Martyrs at Cæsarea in Palestine

A.D. 309

In the year 309, when the Emperors Galerius Maximianus and Maximus were continuing the persecution begun by Diocletian, these five pious Egyptians went to visit the confessors condemned to the mines in Cilicia, and, on their return journey, were stopped by the guards of the gates of Cæsarea, in Palestine, as they were entering the town. They readily declared themselves to be Christians and acknowledged the motive of their journey. Thereupon they were arrested, and, on the following day, they, together with St Pamphilus and others, were brought before Firmilian, the governor of Palestine. The judge, as was his custom, ordered the five Egyptians to be stretched on the rack before beginning his examination. After they had suffered all manner of torture, he addressed the one who appeared to be their chief and asked him his name and his country. The martyr, using the names which they had taken upon their conversion, said that he was called Elias and that his companions were Jeremy, Isaias, Samuel, and Daniel. Firmilian asked him their country, and Elias answered that it was Jerusalem—meaning the heavenly Jerusalem, the true country of all Christians. Elias was then tortured again, his body being scourged whilst his hands were tied behind him, and his feet squeezed into wooden stocks. The judge, tired of tormenting them, commanded that they should be beheaded, and his order was immediately carried out.

Porphyrius, a youth who was a servant of St Pamphilus and who heard the sentenced passed, exclaimed that they ought not to be denied the honour of burial. Firmilian, angry at this boldness, ordered him to be apprehended, and, finding that he was a Christian and that he refused to sacrifice, ordered his sides to be so cruelly torn that his very bones and bowels were exposed to view. He underwent all this without a sigh or a groan and without making the least complaint. The tyrant then gave orders that a great fire should be kindled with a vacant space in the middle in which the martyr should be placed when removed from the rack. This was accordingly done, and he lay there a considerable time, surrounded by the flames, singing the praises of God and invoking the name of Jesus; until at length, quite roasted by the fire, he achieved a slow but glorious martyrdom.

Seleucus, an eyewitness of this victory, was heard by the soldiers applauding the martyr's constancy. They brought him before the governor, who, without more ado, ordered his head to be struck off.

This story is one of overwhelming interest for all who are concerned with Christian hagiography, for it is the account given by Eusebius, the father of Church history, who was not only living in Cæsarea at the time, but was the intimate friend of the St Pamphilus here named, the principal martyr who suffered on the same occasion. To mark his devotion to his friend, the historian loved to call himself "Eusebius (the disciple) of Pamphilus." St Pamphilus, however, is commemorated separately on June 1, and will come before us again on that date. The Greek text of Eusebius, with a French translation *en face*, may conveniently be consulted in the edition of E. Grapin (vol. iii, pp. 259–283), forming part of the series of *Textes et Documents pour l'Étude historique du Christianisme*, published by Picard. It forms the eleventh chapter of the Book on the Martyrs of Palestine.

ST JULIANA, Virg. and Mart.

c. A.D. 305 (?)

The Roman Martyrology under this date commemorates "at Cumæ in Campania the translation of St Juliana, Virgin and Martyr, who first was grievously scourged at Nicomedia by her father Africanus under the Emperor Maximian, and there tortured in divers ways by the prefect Evilasius whom she had refused to marry. Afterwards she was cast into prison where she openly fought with the devil; and then overcoming flames of fire and a boiling cauldron she consummated her martyrdom by having her head stricken off." The story of St Juliana was popular in the Middle Ages, as is attested by the fact that a long section is devoted to her in the *Golden Legend* of James de Voragine. It is at the same time quite unhistorical, though our best manuscripts of the "Hieronymianum" point to some veneration of a St Juliana in the neighbourhood of Cumæ and Naples. We also find St Gregory the Great writing to Fortunatus, Bishop of Naples, to ask him for *sanctuaria* (substitutional relics) of this saint which might serve for the consecration of an oratory which a pious lady had erected on her estate in honour of St Juliana and St Severinus. The martyrologies seem to have tried to reconcile the conflicting data which they found in their sources by the suggestion of a translation of the martyr's remains from Nicomedia to Pozzuoli or Cumæ. A prominent feature in the "Acts" is a wordy contest between Juliana and the devil, who, transforming himself into an angel of light, endeavours to persuade Juliana to comply with the wishes of her father and her suitor. From this she is often represented in medieval art as preparing to bind a winged devil with a chain or rope.

See *Acta Sanctorum*, Feb., vol. ii, and *B.H.L.*, nn. 4522–4524. *Cf.* Delehaye, *Les Origines du Culte des Martyrs*, p. 344; Detzel, *Christliche Ikonographie*, ii, p. 456.

BD. PHILIPPA MARERI, Virg.

A.D. 1236

Wonderful things, of which one would like to have better evidence, are reported as heralding the entrance into this world of Philippa Mareri! Wonderful things are also told us of her beauty of feature, her preternatural gravity, and precocious learning in childhood. She was born towards the close of the twelfth century at Cicoli in the diocese of Rieti, and the family to which she belonged were the principal landowners in that district of the Abruzzi. Her father and mother were devout Christians, and St Francis of Assisi, we are told, was more than once received in their house when he was preaching in the neighbourhood. From him Philippa imbibed an utter contempt of the world and a desire to aim at complete union with the suffering life of Christ our Lord. When her parents were anxious to arrange a suitable marriage for her, she resisted the proposal with all her might, cut her hair short, wore the most unattractive clothes she could procure, and shut herself up in a corner of the house where she was hidden from the eyes of all. Her brother Thomas was furious at this conduct of hers and did his best to break down her resolution, but the only result of his importunity was that she finally ran away from home, and with a few companions whom she had gained over to the same way of thinking set out to lead the life of an anchoress upon Mount Marerio. There, we are told—but the evidence for all this seems far from satisfactory—they managed to get a walled enclosure built with a few huts inside and gave themselves up entirely to religious exercises and the practice of penance.

The determination thus shown had the best effect upon her brother Thomas. Touched by grace he now came to ask his sister's forgiveness. What was more, he offered her a more suitable place of retirement close to a church which stood on an estate belonging to him and the incumbency to which was in his gift. A deserted religious house was repaired and adapted to suit their needs, while a holy friar who had recently become a disciple of St Francis and who is now venerated as Blessed Roger of Todi, was charged with the spiritual direction of the community. Other fervent souls joined them, a rule similar to that of St Clare was adopted, and Philippa was chosen abbess. The strictest poverty was maintained, and more than once the sisters seemed in danger of starving if it had not been for some supernatural intervention kindred to our Saviour's multiplication of the loaves and fishes. God's favour was also shown by other miraculous incidents, but the nuns were not left long to enjoy the company of one so specially favoured and ripe for heaven. In the beginning of the year 1236 she was seized with a painful illness, and after a while, knowing that the time of her departure was at hand, she gathered her spiritual children around her and bade them a most touching farewell, exhorting them before all else to maintain peace among themselves. She passed away on February 13, 1236, a vision of heaven being opened to her as she breathed her last.

Blessed Roger preached at her funeral and made no secret of his conviction that her soul was already in bliss. It is said that from the first she was venerated as a saint and that her body has remained incorrupt down to the present day.

See Mazzara, *Leggendario Francescano* (1676), i, pp. 233–235 ; Léon, *Auréole Séraphique ;* Constantini, *Vita e Miracoli.*

BD. BERNARD SCAMMACCA, CONF.

A.D. 1486

It is unfortunate that in regard to those servants of God who are publicly venerated in virtue of a confirmation of cultus, reliable details are so often lacking which would give us any real insight into their lives. Of Bernard we are told that he was born of a noble family at Catania in Sicily, that he led a wild life as a young man, that his leg was seriously injured in a brawl, and that in the course of the illness and long convalescence thus occasioned he turned to God and determined to enter the Dominican Order. He is believed to have set a great example of obedience and humility and to have expiated the sins of his youth by severe penance. But for the embellishments added to this account we have no guarantee. It was said that the birds perched on his arms and sang to him, that he prophesied the future, that he was seen raised from the ground in prayer, and on another occasion that his cell was irradiated with brilliant light which came from a torch held by a child of heavenly beauty who stood beside him. After his death on February 9, 1486, other marvels were reported. After lying in the grave for fifteen years, he appeared to the Prior and bade him remove his body to a more honourable resting-place. This was done, and his remains were found incorrupt. During the translation the church bells rang of their own accord. Still later a nobleman organised a raid with the object of carrying off the body to his own castle. But Blessed Bernard had no intention of allowing his relics to be kidnapped. Before the armed raiders could reach the church he knocked at the door of every cell, and when the sleeping friars were rather tardy in responding to this unexpected summons he rang the great bell, which proved an effective tocsin. The good Dominicans rushed to the church " where they found the tomb empty and the sacred body lying at the door, surrounded by armed men who were vainly endeavouring to raise it from the ground. It had miraculously become so heavy that the robbers were unable to move it." So the raiders took to flight, and the saint without difficulty was restored to his shrine. The cultus of Bd. Bernard was confirmed in 1825.

See Procter, *Short Lives of the Dominican Saints*, pp. 21–23 ; Mortier, *Maîtres Généraux O.P.*, iv, 648 ; Taurisano, *Catalogus Hagiograph. O.P.*, pp. 45–46.

FEBRUARY 17

SS THEODULUS AND JULIAN, MM.

A.D. 308

ST THEODULUS and St Julian suffered at Cæsarea, in Palestine, immediately after the five Egyptians commemorated on the 16th, but they are mentioned under this date in the Roman Martyrology. Theodulus, a wise and pious old man, occupied one of the most honourable positions in the household of Firmilian, the governor of Palestine, who held him in great esteem. After witnessing the fortitude and patience of the five saints, he visited the prison and held the martyrs up as examples to encourage the other confessors and to prepare them for a similar ordeal. Firmilian was so furious at this action on the part of his old servant that he sent for him, reproached him sternly for his ingratitude, and, without hearing his defence, condemned him to be crucified.

Theodulus received the sentence gladly, and went joyfully to a form of death which so closely resembled that of his Saviour and by means of which he would speedily be united with Him.

Julian, who shared his triumph, was only a catechumen, although he was held in great honour by the faithful on account of his exemplary character. He had been absent from Cæsarea and had scarcely arrived back at the gates of the city when he was informed of the sufferings and of the execution of the martyrs which had just been taking place. At once he ran to the spot, and finding that all was over, he expressed his veneration by kissing and embracing the bodies of the saints. The guards apprehended him and took him to the governor, who, perceiving that he was as determined as the rest, wasted no time in useless cross-examination, but immediately ordered him to be burnt. Julian thanked God for the honour, and asked Him to accept his life as a voluntary sacrifice. His cheerfulness whilst he was being tortured by slow fire amazed his executioners and all the spectators.

" The martyrs," says St Chrysostom, " speak more powerfully in their silence than we by our voice, and it has often happened that many have discoursed to multitudes concerning goodness and have effected nothing ; while others who said no word, have done wonders through the shining example of their lives. Much more have the martyrs effected this, not raising the voice of their body, but the voice of their deeds, which is far louder than the voice of the mouth. Through this voice they speak to everyone of the human race in these words : ' Look at us and see what evils we have endured. What have we lost in being condemned to death, and finding eternal life ? We have been made worthy to lay down our bodies for Christ. If we had not offered them up for Christ, in a little while we should have been obliged to relinquish them in spite of ourselves. If martyrdom had not come upon us, the common death of nature would have dissolved our bodies. On this account we give thanks to God without ceasing for making us worthy to use inevitable death for the salvation of our souls, and for receiving as a gift from us, and with the greatest honour, that which was a matter of necessity.' Are the torments oppressive and painful ? If they are, they pass away in a moment of time, while the refreshment lasts during eternal ages."

As in the case of SS Elias and Companions, so our knowledge of SS Theodulus and Julian depends entirely upon Eusebius, as cited above.

ST LOMAN, OR LUMAN, BP. AND CONF.

c. A.D. 450

According to the pious chronicle of Jocelin, Loman was the son of St Patrick's sister, Tigris, and was one of those disciples who accompanied him to Ireland. The story runs that when St Patrick landed to go to Tara, he left St Loman to look after the boat and to navigate it up the River Boyne. Fortchern, the son of the chieftain of Trim, heard him singing psalms and chants in the boat, and was so greatly attracted that he came down to the water's edge to listen. St Loman entered into conversation with him and taught him from the little ship and they began to sing together. Presently they were joined by Fortchern's mother, a British or Scottish princess, who, being herself a Christian, was overjoyed at the news that the Gospel of Christ was being brought to Ireland. Soon Fortchern's father, Fedelmid, came under instruction and was baptised with all his household. He gave St Patrick land at Trim for a church, of which St Loman was consecrated bishop. In the course of time Fortchern also became a saint and a bishop, apparently succeeding St Loman at Trim.

It has been much contested whether St Loman actually belonged to the times of St Patrick or whether, as there seems some reason to believe, he should rather be identified with a certain Bishop Loman of Trim who is known to have lived in the seventh century.

The account given above seems to be ultimately founded on the *Tripartite Life of St Patrick* (Rolls Series, i, pp. 66–69), though nothing is there said of " singing psalms," but the writer speaks only of reading the Gospel. No great reliance, of course, can be placed upon any of the Celtic legends of this period. It is not easy to see why Colgan and the Bollandists have connected this commemoration with Feb. 17.

ST FINTAN, ABBOT OF CLONENAGH, CONF.

A.D. 603

In a tractate preserved in the Book of Leinster St Fintan is presented as an Irish counterpart of the great St Benedict, and there can be no question as to the high repute in which his monastery of Clonenagh (in Queen's County) was held by his contemporaries. An early litany speaks of " the monks of Fintan, great-grandson of Eochaid, who ate nothing but herbs of the earth and water ; there is not room to enumerate them by reason of their multitude." Quite in accord with this is a gloss in the *Félire* of Œngus : " Generous Fintan never consumed during his time aught save the bread of woody barley and muddy water of clay." The Latin Life bears out this description of extreme asceticism. It tells us how the saint's future holiness was foretold to his mother by an angel before his birth, how even in his boyhood he possessed the gift of prophecy and of a knowledge of distant events, how he was trained by Columba of Tir da Glass, who died in 549, and how in accord with this master's direction he settled in Clonenagh, leading an eremitical life of great austerity, but gathering round him eventually a multitude of disciples. Apart from this we have little more than a catalogue of miracles, though the miracles are not so extravagant as those often found in Irish hagiographical documents. The account leaves the impression that Fintan, while extraordinarily severe to himself, was gentle and compassionate in his treatment of others. When the monks of neighbouring communities protested that his rule was too austere for human endurance, he consented to allow some mitigation for the benefit of his subjects, but would make no change in his own practice. Not a few characteristic traits of early Irish monasticism are revealed in the narrative. For example, we read of a section of the brethren at Clonenagh who "burning with an over-great love of a pilgrim's life (the Irish *peregrini* were famous throughout Europe) and unwilling to live in their own native land departed from the monastery without the permission of their holy abbot." Fintan does not seem to have taken a very stern view of their offence, and he even accorded a warm welcome to some of the fugitives who subsequently asked to be taken back. Again the lawlessness and violence of those rude times are brought home to us in a story which illustrates his respect for the dead. A band of marauders after making a successful raid against some neighbouring clan returned in triumph, bringing with them the gory heads of the enemies they had slain. They left the heads near the monastery, and St Fintan had them buried in the cemetery of the monks. When asked why he did this, Fintan replied: "We trust in the Lord that at doomsday these men will not suffer torment, in virtue of the merits and the glory of all the saints of this holy spot who themselves will lie here interred and who will pray in their lifetime for the souls of those to be buried in their company. Since the principal part of their bodies reposes here, we hope that they will find mercy." Whatever theological misconceptions may be detected in this answer, the keen desire to be buried in close proximity to those who were thought to be sure of rising in glory was widely prevalent from the days of the catacombs to the close of the Middle Ages. Of the triumphant raiders just referred to, one afterwards became a monk at Clonenagh. St Fintan, it is said, when praying in a lonely spot was surrounded by such a radiance of light that a brother who had followed him out of curiosity to observe what he did was almost blinded by the effulgence which dazzled him. We are also told that every Sunday night St Columkill from his island home at Hy beheld in a vision St Fintan standing among the angels before the judgement seat of Christ. Columkill told a disciple to seek out the abbot in Ireland, and described him as a man saintlike and comely, with a ruddy face and gleaming eyes, whose hair was flecked with white. Fintan is stated to have died on February 17, in the year 603.

See Plummer, *Vitæ Sanctorum Hiberniæ*, vol. ii, pp. 96–106 (*cf.* vol. i, pp. lxx lxxi), and Colgan, *Acta Sanctorum Hiberniæ*, pp. 349–353. The Bollandist text in *AA.SS.*, Feb., iii, 17–21, presents a conflation of two different recensions of the same original.

ST FINAN, Bp.

A.D. 661

St Finan, an Irishman by birth and then a monk of Iona, succeeded St Aidan at Lindisfarne, of which he became the second bishop. His huge diocese comprised the whole of the modern counties of Northumberland, Durham, and Yorkshire, but he was a man of strong character as well as of most saintly life, and he appears to have exerted a firm and unquestioned sway over his half-civilised, widely-scattered, and somewhat unruly flock. It was usual for the bishops of Lindisfarne to be drawn from Iona, and Finan, a strenuous upholder of the Celtic tradition in which he had been reared, was somewhat inclined to oppose what he regarded as the modern innovations introduced from the South of England by the successors of Augustine who kept in closer touch with Rome. St Finan's ten years' rule was a peaceful one, and he lived on terms of friendship with King Oswy of Northumberland. He had the joy of baptising Peada, Prince of the Middle English, at whose request he went himself to preach to the Mercians accompanied by St Cedd and other missionaries. Their labours were crowned with success, and great numbers of souls were converted to Christianity. After a time another royal penitent came to Lindisfarne to ask for baptism: this was Sigbert, King of the East Angles, who had been converted through the efforts of King Oswy. Sigbert also asked for missionaries—particularly for St Cedd of whom he had heard much from King Oswy. Eventually St Finan consecrated St Cedd Bishop of the East Angles, and Diuma, a Scot, Bishop of the Middle English.

On Holy Island St Finan built a cathedral: it was of wood, after the Celtic fashion, and the roof was covered with the bent or sea-grass which is so plentiful along the Northumbrian coast. He also built a monastery at the mouth of the Tyne and two abbeys.

Our principal authority is Bede, *Hist. Eccles.*, iii, 17, 21, 22, 25, 26, 27; but see also Stanton, *Menology*, pp. 73–74.

ST SILVIN, Bp. and Conf.

c. A.D. 720

Nothing is definitely known of the parentage ot St Silvin, although an untrustworthy tradition asserts that he was the son of Pepin of Brabant. His early manhood was spent at the court of the two Kings, Childeric II and Thierry III. He was betrothed and was about to be married when he felt the call to abandon the world and to follow Christ in the path of poverty and celibacy, and he accordingly retired from the court. He received holy orders in Rome and afterwards became a bishop. Some accounts say that his diocese was Toulouse, others give it as Thérouanne, but, as his name is not found in any register of either of these churches, it seems more likely that he was ordained a regionary bishop to preach the Gospel to the heathen. He worked zealously in the north of France, spending most of his time in the region of Thérouanne, which was then full of pagans or of nominal Christians who were not much better than heathens. He was indefatigable in preaching to them and he gained a considerable harvest of souls by his teaching and example. Much of his private fortune was expended in ransoming slaves from the barbarians, and he devoted the rest to charity and to the building of churches. Although he was endowed with good looks and a courtly address he wore the meanest clothes and practised great austerities. It was remarked that in his humble house he received every stranger as though he were Christ Himself. His biographer says that for forty years he ate no bread, but lived on potherbs and fruit. The only possession he retained for himself was a horse which he rode when he became too weak to walk. He had a special veneration for the holy places and visited many of them, including Jerusalem and the Holy Land. His great wish was to live the life of a hermit, but his bodily infirmities would have precluded it even had he obtained release from his episcopal duties. He appears to have died at Auxy or Auchy-les-Moines near Arras, and was certainly buried in that monastery. Even in his lifetime he was held in great honour, not only on account of his charity and holiness, but also for the gift of healing with which he was credited. His relics were afterwards translated first to Héristal, then to St Omer, and subsequently to Senlis.

There is a Latin Life of St Silvinus by Bishop Antenor, who must have been a contemporary, but it has undergone revision and amplification at a later date. The text will be found in the *Acta Sanctorum*, Feb., vol. iii, and in Mabillon, *AA.SS. O.S.B.* Duchesne, *Fastes Episcopaux*, iii, 134, thinks that Silvin was probably a "Scot," and points out that Folcuin makes it clear that he was still living at the time of the battle of Vincy (717).

BD. REGINALD OF ORLEANS, Conf.

A.D. 1220

Of the sons of St Dominic who have been proposed for the veneration of the faithful, Bd. Reginald was the first to pass out of this world. He wore the habit for a very short time, but tradition holds that it was to him, and not to the holy founder himself, that our Lady appeared and made known her wish that the linen rochet which the saint's companions had hitherto worn as canons should be exchanged for the white woollen scapular of the friars. Reginald, who was born in 1183 at Saint-Gilles in Languedoc, not far from Arles, seems to have been a young man of singular promise. He had taught canon law in the University of Paris from 1206 to 1211 before he was appointed in 1212 dean of the collegiate chapter of Saint-Aignan at Orleans. In the course of a projected pilgrimage he came to Rome in 1218, and there met St Dominic, whom he recognised as the spiritual guide who had already been shown to him by our Lady in a time of dangerous illness. He offered himself to the saint as a disciple, and Dominic had so much confidence in him that he made him vicar of his rapidly growing religious family during the time that he himself was absent in Spain. Reginald, being bidden in that same year 1218 to betake himself to Bologna, laid the foundations of a great Dominican house in connection with the University. Both there and at Paris, whither he was sent the next year, he had immense success both in preaching and in gaining recruits for the Order. But he was already ripe for heaven, and dying in Paris, February 1, 1220, he was buried in Notre-Dame-des-Champs. It is said that his tomb was there venerated from the beginning as that of a saint, and on this ground his cultus was formally confirmed in 1875 by Pope Pius IX.

Our information about him is derived from the early chronicles of the Order, such, for instance, as Gerard de Frachet's *Vitae Fratrum* and Bartholomew of Trent's *Liber Epilogorum*. Memoirs have also been compiled in modern times by E. C. Bayonne, T. A. Karr, and A. Gardeil. See also Mortier, *Maîtres Généraux O.P.*, i, 96–100 and 118–119, and Taurisano, *Catalogus*, p. 8.

BD. LUKE BELLUDI, Conf.

A.D. 1285

The devotion to St Antony of Padua is so widespread and of such early date that we cannot be surprised if those more intimately associated with him have been irradiated with his glory. Luke Belludi, born in the year 1200 of an opulent family near Padua, received the habit and cord of the Friars Minor in that city when he was twenty years old at the hands of St Francis himself. There also a little later he became the companion and intimate friend of St Antony, who, as an ancient chronicle attests, worked a great miracle at Luke's urgent request by restoring a dying child to health. When St Antony himself in 1231 passed away at Padua in the Franciscan house known as the Aracœli or "Arcella," Bd. Luke was one of two friars who tended him in his last moments. Finally it was Luke who, as Provincial Minister of the Order, was mainly instrumental in erecting the magnificent basilica which enshrines the remains of his beloved friend and which perpetuates to this day the glory of the tender-hearted Franciscan saint. We know little more of Luke beyond the fact that he was active in preaching and good works. When he died in 1285, he was interred with honour in the empty marble tomb which the body of St Antony had first occupied, and the slab which covered it was, it appears, used as an altar upon which Mass was celebrated. In virtue of these and similar facts attesting the honour in which Luke has always been held in Padua, his cultus was formally confirmed in 1927 with the sanction of Pope Pius XI.

See the decree of confirmation in the *Acta Apostolicæ Sedis*, xix (1927), pp. 213-216; and *cf.* Mazzara, *Leggendario Francescano*, i, pp. 235–236.

BD. FRANCIS REGIS CLET, Mart.

A.D. 1820

Although Bd. Francis Clet is only one of a group of seventy-seven martyrs who were beatified by Pope Leo XIII in 1900, there was something so splendidly heroic in the life of this missionary, crowned by a cruel martyrdom when seventy-two years old, that his career claims some separate notice, however brief and inadequate. Born at Grenoble in 1748 Clet became a novice in the Congregation of the Mission (the "Lazarists," founded by St Vincent of Paul) at the age of twenty-one. After a brief period during which he acted as professor of theology at Annecy, he was appointed novice master at Saint-Lazare, Paris, in 1788. During this troubled revolutionary period, it was often difficult to maintain the despatch of a regular succession of missionaries to the Far East. An opportunity of securing a passage for two or three to China occurred in 1791, but as one of the priests appointed was accidentally detained, Father Clet offered to supply his place. He reached Macao, and thence, after tedious delays, made his way into the interior of the Empire. It would be difficult to do justice to the arduousness of the life he led there for nearly thirty years. Apart from the language, which beginning as he did when he was over forty, he never was able to learn well, he came into a district in which the existence of much disaffection and even open rebellion had created an atmosphere of suspicion. The officials, at least intermittently, scrutinised all who came and went. His life for long periods was like that described in the Epistle to the Hebrews : " they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted." The few fathers who were in that vast province, then called Hukwang, died or fell into the hands of the persecutors. For three years he carried on his work absolutely alone. Communications were most difficult. Many of his letters both to Europe and to his superiors at Pekin went astray, and his health, tried by the climate and the hardships to which he was exposed, constantly broke down. None the less he was beloved, and he often had the consolation of witnessing the most astounding steadfastness, in the face of indescribable torments and brutality, among the converts he had gained. In 1818 began a period of exceptional persecution. A strange and inexplicable darkness occurred one morning at Pekin. The Emperor was frightened, and though he had hitherto been tolerant of Christian teachers, it was put into his head that the local deities were offended and that all foreign religions must be suppressed. He issued a decree of which the effects were widespread. Father Clet for a long time evaded capture, but owing to the intense malice of a pagan against a Christian convert, and afterwards to the treachery of another convert who betrayed the priest to gain the reward of 1000 taels (nearly £300) which had been offered for his apprehension, the missionary was captured and then had to endure scourgings, cruel confinement, and other forms of torment which it is terrible to read of as inflicted on a man of his venerable age. The firmness of his replies only provoked his judges. They ordered him to be repeatedly struck in the face, and in the end he was sentenced to be strangled. This was not the simple punishment which we might suppose, but according to their barbarous custom, after the victim had been rendered unconscious by tightening the noose, the pressure was relaxed until he came to. This was twice repeated, and it was only on the third application of the torture that he was finally despatched. He suffered at Wuch'ang Fu, just opposite Hankow on the Yang-tze Kiang, the capital of Hupeh. It was February 18, 1820.

An excellent biography of Bd. Francis Regis Clet will be found with that of Bd. Gabriel Perboyre in an anonymous volume entitled *Le Disciple de Jésus* first published in Paris in 1853. See also H. Walter, *Leben, Wirken und Leiden der 77 seligen Märtyrer von Annam und China.*

FEBRUARY 18

ST SIMEON, Bp. and Mart.

c. A.D. 107

IN the thirteenth chapter of St Matthew's Gospel we read of St Simon or Simeon who is described as one of our Lord's brethren or kinsmen. His father was Cleopas, St Joseph's brother, and his mother, according to some early writers, was our Lady's sister. He would therefore be our Lord's first cousin and is supposed to have been about eight years older than He. No doubt he was one of those brethren of Christ who are mentioned in the Acts of the Apostles as having received the Holy Spirit on the day of Pentecost. St Epiphanius says that when the Jews massacred St James the Lesser, his brother Simeon upbraided them for their cruelty. The apostles and disciples afterwards met together to appoint a successor to St James as Bishop of Jerusalem, and they unanimously chose St Simeon, who had probably assisted his brother in the government of that Church. In the year 66, which was the date of the martyrdom of St Peter and St Paul in Rome, civil war broke out in Palestine, as a consequence of Jewish opposition to the Romans. The Christians in Jerusalem were warned of the impending destruction of the city and appear to have been divinely ordered to leave it. Accordingly that same year before Vespasian entered Judæa, they retired, with St Simeon at their head, to the other side of the Jordan, occupying a small city called Pella. After the capture and burning of Jerusalem, the Christians returned and settled among the ruins until the Emperor Hadrian afterwards entirely razed it. We are told by St Epiphanius and by Eusebius that the church here flourished greatly, and that many Jews were converted by the miracles wrought by the saints. On the other hand, St Simeon had the grief of seeing, whilst still at Pella, the first seeds of two heresies which were to afflict the Church, namely, that of the Nazareans, a narrow type of Judaising Christians, and that of the Ebionites who denied the divinity of Christ and, joining the ceremonies of the old law to those of the new, permitted divorce and taught many superstitions.

The authority of St Simeon kept the heretics in some restraint during his lifetime, but, as Eusebius says, no sooner was he dead than there broke out of hell upon the Church a deluge of heresies which had not hitherto dared to show their face openly. When Vespasian and Domitian had ordered the destruction of all who were of the race of David, St Simeon had escaped their search; but when Trajan gave a similar injunction, certain Jews and heretics denounced him as being not only one of David's descendants but also a Christian, and he was brought before Atticus, the Roman governor of Palestine.

He was condemned to death and, after being tortured, was crucified. Although he was extremely old—tradition reports him to have attained the age of 120—he endured his sufferings with a degree of fortitude which roused the admiration of Atticus himself.

The eminent saints among the primitive disciples were remarkable for their utter singleness of mind: at all times they had before their eyes only God, His will and His honour. It has been said of them that they were obsessed with God. In the midst of human applause they were indifferent, and, when loaded with insults and racked with the cruellest torments that could be devised, they appeared to be upraised above them all, having their minds wholly fixed on Him in whose cause they suffered. Such men wrought miracles in converting souls to the truth. We also bear the name of Christians, but how unlike we are to them! The spirit of the world seems to enter into all that we do and all our motives are tainted with it. We secretly seek our own interest even when we flatter ourselves that God's glory is our only aim, and, when we undertake to convert the world, the world hits back and makes us perverts, betraying our own principles. It is only through prayer, through self-denial, and fervour constantly renewed that we shall ever succeed in establishing the Kingdom of God within us.

The above account of St Simeon, which follows in substance the elogium printed in the Roman Martyrology, is by no means free from difficulty. No final solution can be arrived at determining the identity of our Lord's "brethren." See, *e.g.*, Cornely, *Introduct. in S. Scrip.*, vol. iii, 2nd edn., pp. 595 *seq.*

SS LEO AND PAREGORIUS, M.M.

c. A.D. 260

The names of St Leo and St Paregorius do not appear in the Roman Martyrology, but they are to be found in the Greek Menæa and in some of the Latin martyrologies. The two were friends, and when Paregorius had suffered martyrdom at Patara in Lycia, Leo, though rejoicing at the saint's victory, remained disconsolate at being deprived of the happiness of sharing it. In the absence of the proconsul of Asia, Lollianus, who was the governor of Lycia, published an edict obliging all men to offer sacrifice on the festival of Serapis. Now the mysteries celebrated in honour of this deity were of such a licentious character that the Roman senate had, at one time, ordered them to be abolished. St Leo, on his way to the martyr's tomb, had to pass the temple of Serapis, and was greatly distressed to see, amongst the crowds, some whom he knew to be Christians, but who were led by fear to join in the worship of the false god. He was himself a man of austere life and had modelled his conduct from childhood upon the pattern of St John the Baptist, wearing, like his patron, garments of camel's hair. Soon after his return from his friend's tomb he fell asleep and had a dream in which it was revealed to him that God was calling him to a conflict similar to that which St Paregorius had endured. Filled with exultation, he determined that the next time he visited the martyr's grave, he would not go through by-roads, but would make his way openly through the city. As he crossed the market-place, he saw that the Tychæum or Temple of Fortune was all illuminated with lanterns and candles. In his zeal for the honour of the true God, he did not scruple to pull down all the lanterns he could reach and to trample the tapers under foot. When the priest cried out to the people : " If this sacrilege is not punished, the Goddess Fortune will withdraw her protection from the city," St Leo exclaimed : " Let the idol take vengeance if it can." The report of these proceedings soon reached the governor, who commanded that St Leo should be brought before him, and charged him with impiety to the gods and to the Emperors. The martyr replied calmly : " You are mistaken in supposing that there are many gods : there is only one God, who is Lord of heaven and earth and who does not require men to worship Him in the gross way that men worship idols."—" Answer the charges that are brought against you," said the governor, " this is not the time to preach your Christianity. Either sacrifice to the gods with those who are here present or else suffer the punishment due to your impiety." St Leo answered : " The fear of torment shall never deter me from my duty. I am quite prepared to suffer whatever you may inflict : all your tortures cannot reach beyond death. Eternal life can only be won through tribulation, for, as the Holy Scriptures teach us, narrow is the way that leadeth to life." " Since you own that the path you tread is narrow," retorted the governor, " exchange it for ours which is broad and easy."—" I called it narrow," said the saint, " because it is hard to enter and because at the beginning it is often beset with afflictions and persecution. But when once it has been entered, it can be kept to without great difficulty through the practice of virtue which helps to widen it and makes it easier—as many have discovered." The people in the court cried out to the judge to silence him, but Lollianus protested that he was willing to allow him liberty of speech and would even befriend him if he would only sacrifice. The confessor replied : " Would you have me acknowledge as a god that which has nothing divine about it ? " Then the governor, losing patience, ordered St Leo to be scourged. Whilst the executioners were tearing his body, Lollianus, who pitied his old age, continued to urge him at least to say that the gods were great. Leo retorted : " If I say they are great, it is only with reference to their power to destroy their worshippers." The judge threatened to have him dragged over rocks and stones, but the martyr said : " You do nothing but threaten : why do you not carry out your threats ? " By this time the mob had become clamorous, and Lollianus, to appease them, sentenced St Leo to be tied by the feet, dragged to the torrent, and there executed. Before he died, the martyr thanked God that he was not long separated from Paregorius, commended his soul to the care of the holy angels, and prayed for his enemies. After his death, the executioners threw the corpse down a great precipice into a deep pit, but the Christians recovered the body, which was found to be unbruised and entire. It was noticed that his face was quite peaceful and appeared to be smiling.

This passion has been included by Ruinart in his collection of *Acta Sincera*. Later criticism has not endorsed this favourable view. The story must probably be classed among the historical romances which were so widely disseminated both in East and West from the fifth century onwards. See Delehaye, *Les Légendes Hagiographiques*, 3rd edn., p. 114. Lollianus was, no doubt, an historical personage, but that does not make the story true. A Latin rendering of the " Acts " will be found in the *Acta Sanctorum*, Feb., vol. iii. The original Greek may be consulted in Migne, *P.G.*, cxiv, 1452–1461.

ST CLAUDIUS AND ST MAXIMUS, M.M.

A.D. 295

The names of St Claudius and St Maximus appear in several of the martyrologies, but the only ultimate authority is the very ancient but apocryphal *Acts of St Susanna*. It is possible that this, like some of the early Greek legends of martyrs, was originally put forth as an edifying tale which a later and uncritical age accepted as history. We are told that Claudius and Maximus were the brothers of Pope St Caius and of the learned priest Gabinius whose only daughter was Susanna. She was as beautiful as she was charming, and so highly educated that her scholarship matched her father's. The Emperor Diocletian, who was seeking a wife for his son-in-law Maximian, heard so favourable a report of her that he sent Claudius, who held a high post at his court, to intimate to Gabinius that he desired Susanna's hand for his son. As soon, however, as Susanna heard of the honour proposed for her she declared that she was the bride of Christ and could take no earthly husband. When her uncle came to see her about the matter and would have kissed her, she drew back, saying that no man had ever kissed her. He explained that it was only a natural token of affection, to which she replied: "It is not your kiss that I object to, but your mouth defiled by idolatrous sacrifices."—"How can I cleanse my mouth?" asked Claudius. "Do penance and be baptised," was the reply. His niece's refusal of a royal marriage made such an impression on Claudius that he sought instruction and was baptised together with his wife Præpedigna and his sons Alexander and Cutias. He then liberated his slaves and gave away his property to the poor. As he did not return to court, Diocletian sent his brother Maximus, who also was in the royal household, to find out about Susanna and to inquire after Claudius, who was reported to be ill. He found his brother greatly emaciated by the penances he had undergone. Claudius told him of Susanna's decision. They went together to visit Susanna and afterwards talked matters over with Gabinius and Pope St Caius. All agreed that the girl must not be hindered in her vocation, although they realised the great danger to which they were all exposed. St Maximus also sought and received baptism, and, like his brother, gave away his goods to the poor. When Diocletian was informed of the determination of Susanna and of the conversion of his two officers, he was greatly incensed, and he gave permission to one of his favourites, called Julian, who had a grudge against them, to apprehend them and to deal as he would with the whole family. Possibly fearing lest Diocletian should relent, Julian ordered that Maximus and Claudius, with the latter's wife and sons, should at once be taken to Cumae, where they were burnt alive and their bodies cast into the water.

The evolution of this story, which seems from beginning to end to be a pure fiction, has been traced by the late Mgr. Duchesne with extraordinary patience and skill. The topographical foundation is in a sense correct, but the names have been taken over from some blundering text of the first recension of the " Hieronymianum." The extraordinary name Præpedigna simply consists of the last part of a martyr's name Euprepe fused with the first part of the name of the place where she suffered—Dinogetia, miswritten Dignæ Cotiæ. Mgr. Duchesne shows reason for thinking that the Passio Susannæ, of which the story of the martyrs Claudius and Maximus forms the first part, was fabricated somewhere about the year 500. See Duchesne, " Les Légendes de l'Alta Semita " in *Mélanges d'Archéologie et d'Histoire*, xxxvi (1916), pp. 27–42 ; and *cf.* Lanzoni, *Le Origini delle Diocesi antiche d' Italia* (1923), pp. 73–74.

ST FLAVIAN, Patriarch of Constantinople, Mart.

A.D. 449

St Flavian, a distinguished priest and treasurer of the Church of Constantinople, succeeded St Proclus as patriarch or archbishop in 447. The chamberlain Chrysaphius, who was a special favourite with the Emperor Theodosius the Younger, suggested to his master, who was a weak prince, that he should require a present of Flavian as an expression of gratitude to the Emperor for his promotion. The holy bishop sent him some blessed bread, according to the custom of the Church at that time, as a benediction and symbol of communion. Chrysaphius intimated that it was a very different sort of present which was expected. St Flavian, a determined enemy to simony, answered resolutely that the revenues and treasure of the Church were designed for other uses—for the honour of God and the relief of His poor. From that moment the favourite resolved to compass his ruin. With a view to his expulsion, Chrysaphius persuaded the Emperor, through his wife Eudoxia, to order the patriarch to make Pulcheria, sister to Theodosius, a deaconess of his church. The saint's refusal was a second offence in the eyes of the court sycophants. The following year, Chrysaphius was still further incensed by the saint's condemnation of the errors of his kinsman Eutyches, abbot of a monastery of three hundred monks near the city. The abbot, in his excessive zeal against Nestorius's heresy of two distinct persons in Christ, had rushed to the other extreme, and, denying that our Lord had two distinct natures after the Incarnation, was the protagonist of the Monophysite heresy. In a synod held by St Flavian in 448, Eutyches was accused of this error by Eusebius of Dorylæum, his former friend, and the opinion was there condemned as heretical, Eutyches being cited to appear before the council to give an account of his faith. On the day appointed in the last summons, he duly appeared, but attended by two of the principal officers of the court and a troop of the Imperial guards. Upon being interrogated as to his belief concerning the Incarnation, he declared that he acknowledged indeed two natures before the union, but after it only one. When reasoned with, he replied haughtily that he had not come there to dispute, but to make a formal statement of the belief which he held. Thereupon the council anathematised and deposed him, St Flavian pronouncing sentence in terms which were subscribed by thirty-two bishops and twenty-three abbots. Eutyches told his guards that he appealed to the Bishops of Rome, Egypt and Jerusalem, and he addressed a letter to St Leo in which he complained of the way he had been treated by the council and stated his case. But the Pope, who had been kept fully informed of the proceedings by St Flavian, was not misled. In a carefully worded reply, famous in ecclesiastical history as "the Dogmatic Letter," he set out the orthodox faith upon the principal points in dispute. This letter was afterwards read and inserted in the acts of the Council of Chalcedon, at which synod the errors of Eutyches were solemnly condemned. Chrysaphius, however, had sufficient interest with the Emperor to obtain an order for a re-examination of the cause in another council, which met in April, 449, and consisted of about thirty bishops, one-third of whom had attended the previous council. As St Flavian was looked upon as one of the interested parties, Thalassius, Bishop of Cæsarea, at first presided in his place. This assembly, which was mainly concerned with the accuracy of the report drawn up of the proceedings of the synod, after a most careful scrutiny, confirmed the condemnation of Eutyches and justified the proceedings of St Flavian, who then presented to the Emperor a declaration of his faith and a condemnation of the errors of both Nestorius and Eutyches. Baffled, but not beaten, Chrysaphius sought to gain his end by other means. He wrote to Dioscoros, St Cyril's successor in the see of Alexandria, promising him his friendship and support if he would undertake the defence of the deposed abbot against Flavian and Eusebius. Dioscoros, a man of violent temper, fell in with the proposal, and they used their joint interest with the Empress Eudoxia, who hoped that by striking at Flavian she would mortify her sister-in-law Pulcheria, who had a great veneration for the saint. They prevailed on Theodosius to summon another council which should be held at Ephesus. Dioscoros was invited by the Emperor to preside, and with him came ten metropolitans and other bishops as well as the archimandrite or abbot Barsumas, a man who was greatly attached to Eutyches and Dioscoros. Similar directions were sent to the other patriarchs. St Leo, who was invited, though at a later date, sent legates to act in his name. These were Julius, Bishop of Puteoli, Renatus, a priest who died on the way, Hilary, a deacon, and Dulcitius, a notary. He sent by them a letter to St Flavian in which he censured the ignorance which Eutyches had manifested and explained the Catholic doctrine—as indeed he also did in other letters. The false Council of Ephesus, which was commonly called the Latrocinium or the Robber Synod, on account of the violence which accompanied it, opened on August 8, 449, and consisted of one hundred and thirty bishops or their deputies from Egypt and the East. Eutyches was there and two officers from the Emperor and a considerable body of soldiers. Everything was carried on by violence and open faction in favour of Eutyches, and the Pope's legates were not allowed to read his letters to the council. The final result of these proceedings was a sentence of deposition against Flavian and Eusebius. The papal legates protested, and Hilary cried out : " Contradicitur "—" opposition is made." When Dioscoros began to read the sentence, he was interrupted by several of the bishops, who, prostrating themselves before him, besought him to proceed no further in so unwarrantable a course. Dioscoros started up and called loudly for Elpidius and Eulogius, the Imperial commissioners, who, without more ado, ordered the church doors to be opened, thus giving admittance to Proclus, the proconsul of Asia, who entered surrounded by a band of soldiers and followed by a mob with chains, clubs, and swords. The assembly was so intimidated that, when the bishops were required to subscribe, few or none had the courage to withstand the threats of Dioscoros except the Pope's legates who loudly protested against these violent proceedings. One of them was imprisoned, but the other, Hilary, made his escape with much difficulty and eventually reached Rome safely. When St Flavian had heard the sentence read by Dioscoros, he appealed from him to the Holy See and delivered his written acts of appeal to the legates. This so provoked Dioscoros that he, with Barsumas and others of his party, first threw the holy bishop on the ground and then kicked and bruised him so severely that he died in a few days—not at Ephesus, as some have supposed, but in his exile at Epipus, a place near Sardis in Lydia, as Marcellinus states in his chronicle. When the council was over, Dioscoros and two of the Egyptian bishops had the insolence to excommunicate St Leo, but their triumph was of short duration. The Emperor's eyes were opened by his sister Pulcheria ; Chrysaphius was disgraced and soon afterwards put to death, and the Empress Eudoxia was obliged to retire to Jerusalem. The next year the Emperor died, and

Pulcheria, upon ascending the throne, ordered St Flavian's body to be brought with great honour to Constantinople to be buried among his predecessors in that see. The General Council of Chalcedon declared him to be a saint and a martyr, and reinstated Eusebius of Dorylæum. Dioscoros was condemned by the council and died impenitent and in exile.

Despite the copious materials, supplemented in recent years by fresh Syriac documents, which we possess regarding St Flavian and the "Robber Council" of Ephesus, some of the evidence is contradictory and many points still remain obscure. A very full discussion of all these matters will be found in the text and notes of Hefele-Leclercq, *Histoire des Conciles*, vol. ii, pp. 499–880. The Roman Martyrology does not explicitly call St Flavian a martyr, but it says that he was attacked "by the faction of the impious Dioscorus with blows and kicks and driven into exile where after three days he died." There is, however, some conflict of evidence as to the occasion and manner of his death.

ST HELLADIUS, Abp. of Toledo

A.D. 633

St Helladius, Archbishop of Toledo, was a native of that city and a member of one of its noblest families. In early life, as a layman, he was attached to the court of the Visigothic Kings. Not only was he a learned man, but he was also an able diplomatist and rose to be Minister of Public Affairs. In that capacity he attended the Council of Toledo in 589 and was one of its signatories. Even at that period he had aspirations after the religious life, and St Ildephonsus, who was afterwards ordained deacon by him, describes how he loved to slip away to the Benedictine monastery of Agallia which King Athanagild had founded near the banks of the Tagus. There he would assist the brethren in their labours and would help them to carry home the sheaves of corn. After some time, the call became so insistent that he abandoned the world altogether and entered the monastery as a humble monk. In 605 he was elected abbot and when, after the death of Archbishop Aurasius (615), the vacant see was pressed upon him, he accepted with the greatest reluctance. He showed boundless generosity to the poor, but we have few, if any, other details of his episcopate. Some writers have conjectured that it was he who instigated King Sisebut to expel the Jews from his kingdom, but there is no positive evidence to go upon. He died in 633 and was buried in the church of St Leocadia.

See the *Acta Sanctorum*, Feb., vol. iii, and *cf.* Gams, *Kirchengeschichte von Spanien*, ii, part 2, pp. 82 *seq.*

ST COLMAN, Bp. of Lindisfarne, Conf.

A.D. 676

St Colman, the third bishop of Lindisfarne, equalled St Aidan and St Finan in piety and zeal, and, like them, he was a native of Ireland and had been a monk of St Columba's on the island of Iona. His short episcopal rule of three years' duration is, however, chiefly remembered from the part he took in the Synod of Whitby in 664. Differences of discipline and custom between the adherents of the Celtic tradition in the Church and those who followed the Roman Use had been the cause of disputes for some years, but the question came to a head when King Oswy of Northumberland found that one year when he and his subjects were keeping Easter, his wife Eanfleda and her Kentish chaplain were observing the day as Palm Sunday. Not only did the Celts refuse to observe the corrected kalendar which had been long before accepted in Rome, but, in opposition to the enactment of the Council of Nicæa, they kept Easter on the day of the full moon if it happened to coincide with a Sunday, instead of on the Sunday after the full moon. Another point of difference was the form of the clerical tonsure: the Celts shaved the whole of the front of the scalp, whereas the Roman custom was to shave the crown of the head. There were also other minor differences. To settle the matter once for all, a synod was called at Whitby at the instance of King Oswy, and whilst St Wilfrid and Agilbertus defended the Roman cause St Colman upheld the Scottish use. St Colman appealed to the practice of St Columba and all the Scottish saints, and declared that St Patrick had taught them when to observe Easter. St Wilfrid and Agilbert, on the other hand, asserted that they had their tradition of Easter from St Peter and St Paul, and claimed that the whole of the rest of the Church followed the Roman use: "Only the Scots, with their confederates (*complicibus*), the Picts and the Britons, inhabitants of two islands in the farthest west—and not even all of them—persistently (*stulto labore*) stand out against the whole world." It is so that Bede reports Wilfrid's somewhat intemperate words. The Synod, with King Oswy at its head, concluded that Peter should be followed rather than Columba, and the matter was accordingly settled. St Colman, however, could not bring himself to accept their decision, and he preferred to resign his bishopric. With all the Irish monks of Lindisfarne and thirty of the Englishmen he withdrew, first to Iona and then to Ireland, where he founded a monastery on the Isle of Innisboffin, off the coast of Connaught. Here they could continue to carry out their traditional use, for the authorities in Rome were not disposed to press a point which involved no question of doctrine : they trusted that time would bring about the gradual adoption of the practice of the rest of the Church—and the event proved their wisdom. Even now, St Colman's troubles were not over, for his English and Irish monks could not get on together. The Englishmen complained that the Irishmen left them to do the work of harvesting and then expected to enjoy the fruit of their labours. The saint, recognising that the differences were racial, decided to found a second house, and built a monastery at Mayo on the mainland to which he transferred the English monks. He remained abbot over the two communities until his death in 676.

The whole story is told in Bede, *Eccl. Hist.*, Bk. iii, chs. 25 and 26, and Bk. iv, ch. 4. Nothing could more conclusively demonstrate the sober judgement of our English Doctor of the Church than the warm tribute which he pays to the zeal, the asceticism, and the disinterestedness of St Colman and his companions. The Colmans in the Irish Martyrologies are innumerable, and it does not seem quite certain that the " chaste Colman " who left his native land and who is commemorated in the Felire of Œngus on Feb. 18 is to be identified with the whilom Bishop of Lindisfarne.

ST ANGILBERT, Abbot

A.D. 814

The early career of St Angilbert gave no indication of the sanctity to which he afterwards attained. Brought up at the court of Charlemagne and educated by the celebrated Alcuin, he grew up a brilliant and able but worldly young man. Classical nicknames were in vogue amongst the aristocratic young highbrows of the time, and Angilbert was known as " Homer." His Latin verses were greatly admired by his contemporaries, and they prove that he possessed something of the poetic genius, but he was far removed from Homer. So greatly was he loved by Charlemagne, that it was said of him that he was the monarch's second self. Although destined eventually for an archbishopric, he is stated by his biographer Anscher to have married Bertha, the daughter of the great King, and the monk Nithard distinctly claimed that he and his brother Harnid were the sons of Angilbert and Bertha. On the other hand Eginhard never even mentions Angilbert in his *Life of Charlemagne* —a strange omission if he had been Charlemagne's son-in-law, but natural enough if the union had been a mere intrigue, as it may well have been in that licentious court. A dangerous illness first roused the future saint to a higher call and turned his thoughts towards the religious life. Amongst the high offices he is said to have held was that of Count or Protector of the maritime provinces against the Northmen, who were a constant menace. We are told that on one occasion he had to cope with a most dangerous invasion when the Danes actually sailed up the Somme. On the eve of battle, St Angilbert went to implore aid at the tomb of St Riquier in the monastery of Centula near Amiens, and he then vowed that, if successful, he would himself retire from the world and become one of the monks. His prayer was answered by a violent storm which utterly disorganised the enemy's fleet and made the defeat of the invaders an easy matter. With Charlemagne's consent Angilbert carried out his vow and Bertha also entered a convent. It must be confessed, however, that the whole story is very doubtful. In any case the Emperor continued to shower favours upon him : he invested him with the revenues of Centula and helped him to rebuild the abbey with great magnificence. Amongst his gifts was a set of marble pillars from Rome. Charlemagne made him his private secretary and privy councillor as well as chief court chaplain and entrusted him with important missions to Rome and elsewhere. St Angilbert attended, on Charlemagne's behalf, the Synod of Regensburg and the Council of Frankfort and was sent as legate to Pope Leo III. In his own abbey, of which he soon became abbot, he built a fine library, and he also instituted amongst his 300 monks and 100 boys the " laus perennis " or continuous choir service whereby the praise of God never ceased by day or night. He lived to a great age, but managed to travel to court to append his signature to the last will and testament of his great earthly patron. Broken with sorrow and worn out by long-standing infirmities, he took to his bed immediately after his return and died twenty-two days after the death of Charlemagne.

The two late medieval biographies of Angilbert, by Hariulfus and by Anscher, are not very reliable, but they supply a certain amount of detail and they may be supplemented from contemporary letters and chronicles. The Lives will be found in Mabillon, *Acta SS. O.S.B.*, vol. iv. A good account of Angilbert is given in the *Kirchenlexikon*, i, cc. 849, 851. See also Lavisse, *Histoire de France*, vol. ii, part 1, pp. 306, 344, etc. Modern writers are apt to set Angilbert's lapses in a very misleading light. In the *Cambridge Medieval History* (ii, 663) Prof. G. Seeliger remarks that Charlemagne's daughter Bertha " had two sons by the pious Abbot Angilbert of St Riquier." There is no satisfactory evidence that at that time he was either monk or priest.

ST THEOTONIUS, CONF.

A.D. 1166

Although his name does not occur in the Roman Martyrology, St Theotonius is held in great honour in Portugal. In the diocese of Braga his feast is observed as a double and he is the principal patron of Viseu. A nephew of Cresconius, Bishop of Coimbra, he had been destined for the priesthood from his earliest years, and his instruction was entrusted to the holy archdeacon Tellus, who taught him theology and church music. After his ordination he was appointed to Viseu, and in a short time the spiritual charge of all in that township was entrusted to him. A man of true holiness and austerity of life, he was also a great preacher whose fame spread far and wide. He resigned his office to one of his subordinates in order that he might visit the Holy Land and, on his return, refused to resume it, but continued to work at Viseu. He instituted public conferences which were exceedingly popular, and through them he wrought a great spiritual revival.

The Queen and her husband, Henry, Count of Portugal, repeatedly urged him to accept a bishopric, but he always refused. He had a great love for the poor and for the souls in Purgatory, for whom he used to say solemn Mass every Friday at the church of St Michael, outside the city walls. This was followed by a procession to the cemetery in which the whole population joined and in the course of which large sums of money were given in alms: these he invariably distributed amongst the poor. He was outspoken in rebuking vice, and the greatest in the land feared and respected him. When the widowed Queen and Count Ferdinand (whose association with her was causing scandal) were present at one of his sermons, he uttered from the pulpit stern words so obviously aimed at them that they were filled with confusion and beat a hasty retreat. On another occasion he was vested and about to say a Mass of our Blessed Lady when he received a message from the Queen, who was at the church door, asking him to shorten the time he usually took. He sent back word that he was offering a Mass in honour of a Sovereign who was nobler and greater than any royal personage on earth, and that the Queen was quite at liberty to stay or to go. Far from resenting this, she was filled with penitence and waited till after the serivce was over to ask pardon and to receive the saint's reprimand. He took a second journey to Jerusalem, where he was sorely tempted to remain, but he felt that duty recalled him. He found, on his return, that his former master Tellus was busied with his scheme of a new monastery at Coimbra to be composed of Canons Regular of St Augustine, and St Theotonius decided to join them, being the twelfth monk of the original foundation, of which he soon became prior. King Alphonsus, who greatly loved and venerated him, heaped gifts on this monastery of the Holy Cross as did also Queen Mafalda, although she sought in vain to be permitted to cross the threshold. In a careless age, St Theotonius was remarkable for his insistence on the exact and reverent recitation of the daily offices : he would never allow them to be gabbled or hurried in any way. The King attributed to the holy man's prayers his victories over his enemies and his recovery from a grave illness, and, in his gratitude, granted the saint's request that he should liberate all his Mozarabic Christian captives. Theotonius rose to be abbot of the monastery where he spent the last thirty years of his life, dying at the age of eighty. When Alphonsus heard of his death, he exclaimed : " His soul will have ascended to heaven before his body is lowered into the tomb."

The Life of St Theotonius, written by a contemporary who was one of the community of the Holy Cross which he governed so wisely, leaves the impression of an exceptionally sane and trustworthy document. There are no extravagant miracles, but there breathes in every line a true and reverent affection for the saint which it commemorates. It is printed in the *Acta Sanctorum*, Feb., vol. iii. *Cf.* also Florez, *Espana Sagrada*, vol. xxiii, pp. 105 *seq.*, and Carvalho da Silva, *Vida do admiravel Padre St Theotonio*, Coimbra, 1764.

FEBRUARY 19

ST BARBATUS, Bp. of Beneventum, Conf.

a.d. 682

WE know nothing definite about the parentage and youth of St Barbatus, although a late tradition declares him to have been a native of Beneventum and to have ministered after his ordination in the church of St Basil at Morcona or Mercone. He was afterwards transferred to the neighbouring town of Beneventum, and for the remainder of his life we have a not very trustworthy biography of the ninth century. The city had been reduced to ruins in 545 by Totila the Goth, and the Lombards retained possession of the country, rebuilding the towns and encouraging agriculture. King Autharis gave Beneventum as a duchy to his general Zotto, whose successors ruled it for several generations. Of these Lombards the greater number were Arians, whilst many had remained idolaters, but some, even before the death of Gregory the Great, had embraced Christianity, notably their duke Arichis, a warm friend to the saintly Pope. When St Barbatus began his ministry, he found even the nominal Christians steeped in pagan superstitions, including their duke Romuald, whose father Grimoald, King of the Lombards, had edified all Italy by his conversion to Christianity. They venerated a golden viper before which they prostrated themselves, and they also worshipped a tree on which they hung the skin of a wild beast. The ceremonies in honour of these terminated with public games in which the skin served for a mark at which bowmen shot arrows over their shoulders. St Barbatus preached boldly against these abuses and laboured long to no purpose, although he supplemented his exhortations with fervent prayer and rigorous fasting for the conversion of the deluded people. At length he roused them from their indifference by vividly portraying the calamities their city was bound to suffer from the army of the Emperor Constans II, who, landing soon afterwards in Italy (a.d. 663), laid siege to Beneventum. In their distress and alarm, they listened to the holy preacher and renounced their errors and pagan practices. Thereupon St Barbatus consoled them by his assurance that the siege would be raised and the Emperor worsted—as actually happened. With their concurrence, the saint with his own hand felled the tree which had been the object of their superstitious veneration and afterwards melted down the golden viper, of which he made a chalice. Hildebrand, Bishop of Beneventum, had died during the siege, and, as soon as public tranquillity was restored, St Barbatus was chosen as his successor. He was able to complete the good work he had begun and stamped out heathen practices in the palace and throughout the state. In the year 680 he attended a council held by Pope Agatho in Rome, and the following year he assisted at the sixth General Council which was held at Constantinople against the Monothelites. He did not long survive this great assembly, for he died on February 29, 682, at the age of seventy years, nearly nineteen of which he had spent as a bishop.

Many sinners who are little impressed by the thought of the divine judgements are roused to serious reflection by alarming temporal calamities. This, however, seldom leads to a real change of heart : amongst the apparent conversions brought about by sickness, but few last on after the sinner's recovery. In a sermon which he preached upon hearing that Rome had been sacked by the Barbarians, St Augustine reminded his hearers that not long before, when an unusual meteor appeared in Constantinople and a false prediction asserted that the city would be destroyed by fire, the inhabitants in a sudden panic had all begun to do penance and had fled from the town. When the date for its destruction was passed, they sent scouts who ascertained that Constantinople was still standing, and they accordingly returned, but entirely forgot their good resolutions and promised repentance. St Barbatus took special care to follow up the conversion of his people, and he was most careful to remove as far as possible all dangerous occasions of temptation.

See the *Acta Sanctorum*, Feb., vol. iii. A more correct text of the Life has been edited by Waitz in the M.G.H. *Scriptores rerum Longobardarum*, pp. 556–563. The Life is not older than the beginning of the ninth century.

ST BEATUS, Conf.

A.D. 789

In the days of Mauregatus, King of the Asturias, there was at Toledo an archbishop called Helipandus, who had succeeded the holy Cixila at a time when the city was sorely tried by attacks of the Saracens. He came of a noble family of Mozarabic Goths and had received his instruction from the notorious Bishop Felix of Urgel, who had instilled into him that subtle revival of the Nestorian heresy which asserted that Christ was only the adopted Son of the Eternal Father. This false doctrine Helipandus taught openly and he caused it to be disseminated far and wide. Against this Goliath, God raised up another David in the form of a priest called Beatus, a native of Liebana in the Asturian mountains in the diocese of Leon. When he heard of the errors of Helipandus, he at once set himself to counteract his teaching, both by speech and by writing, and he was joined by Ætherius, who afterwards became Bishop of Osma in Catalonia. They were very successful, and won back multitudes to the true faith. This soon reached the ears of the archbishop, who was furious, and wrote a scathing letter to Abbot Fidelis, apparently a dignitary of great importance in the Asturias. In it he denounced Beatus as a vagrant mountaineer who dared to set himself against the Archbishop of Toledo and the Church. As for Ætherius, he was a mere youth who had been led away by the bombast of this adventurer, but Beatus must be shown his error, and if he persisted he must be delivered up for correction. This letter the abbot showed to Beatus on his next visit to the abbey, which took place soon after, and the saint's reply was to publish a book (with the concurrence of Ætherius) in which he set forth fully the orthodox view. Owing to the spread of the Adoptianist heresy in France, Germany, and Spain, Pope Adrian called the Council of Frankfort, at which Beatus and Ætherius appeared on behalf of the Spanish Catholics. At this council the Adoptianist heresy was entirely condemned. Upon hearing this, Helipandus publicly recanted his errors, submitted to the teaching of the Church, and was then reconciled to St Beatus. The saint is said to have instructed Queen Adosinda, the widow of King Silo, and to have given her the veil in November, 785. The biographer adds that he retired to the Benedictine abbey of Valle Cava or Valcavado, where he wrote a commentary on the Apocalypse and where he died. The commentary on the Apocalypse is still preserved. It has been doubted by some whether Beatus was really a monk because his contemporaries sometimes described him as "presbyter"; but, as Mabillon points out, only a minority of the monks at that date were raised to the priesthood, and it was a common usage to emphasise the fact in the case of those who were ordained. Florez argues that Beatus must have become a monk before 770 at Liebana in the abbey which was then called St Martin's, but was later known as Santo Toribio.

The best account of Bd. Beatus and the full text of his Life will be found in Florez, *España Sagrada*, vol. xxxiv, pp. 378–389; but see also the *Acta Sanctorum*, Feb., vol. iii, and Gams, *Kirchengeschichte von Spanien*, ii, part 2, pp. 275–281.

ST BONIFACE OF LAUSANNE, Bp.

A.D. 1265

St Boniface was born in Brussels and was educated by the monks at the Cistercian monastery of Camera or Cambre near that city. He showed himself such an apt pupil that he was sent at the age of seventeen to study at the University of Paris, where he completed his theological course, obtaining the degree of doctor, and, in process of time, became one of the best-known lecturers in the University. He remained in Paris for seven more years, but disputes arose between the masters and the students, and his pupils struck and would not attend his lectures any longer. This decided him to leave Paris and he betook himself to Cologne, where he was warmly received and a post was assigned to him in the cathedral school. He had been there only two years when he was elected, without being consulted, Bishop of Lausanne. He went to his diocese full of zeal for the advancement of his flock and laboured indefatigably amongst them, but although he was a pattern of virtue he found himself continually opposed and misunderstood throughout the eight years of his episcopate. Perhaps his long connection with the University of Paris unfitted him for dealing tactfully with his difficult people. Having himself preserved throughout his life his baptismal innocence, he had a horror of sin and he appears to have publicly denounced from the pulpit the weaknesses of his clergy. A sermon which he preached against the lax morals of certain priests who were living as married men, caused some of them to plot to murder him as he ministered at the altar. This was frustrated by a Franciscan, whose loud cries brought the citizens to the bishop's help, and he was delivered from the hands of his enemies. Convinced that he was unfit for his office, he went to the Pope and begged to be released. At first the Holy Father refused, but Boniface continued to entreat until, at the end of a year (in 1239), his request was granted. Refusing two other offers of bishoprics, the saint went back to Brussels to revisit the scenes of his youth. Amongst other places he went to the Cistercian nunnery at Cambre where he had some relations, and the abbess invited him to stay amongst them. This he seems to have done, donning the Cistercian habit if he did not actually take the vows, and living the rest of his life as a holy recluse within the precincts of the abbey. Part of his relics are in the church of Notre Dame de la Chapelle in Brussels and some are at Ixelles.

Apart from the two short Lives of Boniface which have been printed in the *Acta Sanctorum*, Feb., vol. iii, a great deal of information concerning him may be gleaned from contemporary chronicles, charters, etc. All this has been turned to account by Père F. Kieckens, *St Boniface de Bruxelles* (1892), and by Father Rattinger in two articles in the *Stimmen aus Maria Laach*, 1896. Boniface has been claimed as the first " Weihbischof," a type of prelate without definite see, analogous to the *chor-episcopi* of the early Middle Ages. We have abundant evidence that during the eighteen years or more that he resided at Cambre, he went about consecrating churches and altars and discharging other episcopal functions.

ST CONRAD OF PIACENZA, Hermit

A.D. 1354

The anniversary of the death of Conrad, with the title " Saint," is commemorated in the Franciscan supplement to the Martyrology. He belonged to a noble family of Piacenza, where he lived with his wife, to whom he was much attached. His chief diversion was the chase, and one day, when he was out hunting, he ordered his attendants to fire some brushwood to drive out the game. This they did, but a strong wind which was blowing at the time drove the flames into the cornfields, and the conflagration spread to the neighbouring villages. Conrad, unable to check the fire, returned home secretly with his beaters, and they said nothing about their share in the disaster. A poor man, who was found picking up sticks near the fire, was accused of incendiarism and sentenced to death. Upon hearing this, Conrad was filled with remorse and hastened to exculpate the accused and to give himself up as the guilty party—explaining how it had all come about. He was reprimanded and ordered to make good the damage which his carelessness had caused. The fine thus inflicted swallowed up nearly all his possessions as well as his wife's dowry. This caused them to think very seriously, and they came to the conclusion that the finger of God was to be seen in what had happened. They agreed to give away to the poor whatever was left them, and, whilst his wife entered a convent of Poor Clares, Conrad put on the garb of a pilgrim and attached himself to some humble hermits who lived under the rule of the Third Order of St Francis, to which he was admitted. From that time he led a life of extraordinary piety, and soon his fame began to bring him visits from his former fellow-citizens. To avoid this publicity, he decided to leave the neighbourhood, and, after visiting the tombs of the Apostles in Rome, he crossed over to Sicily and took up his abode in the valley of Noto, where he dwelt for thirty years, partly in the Hospital of St Martin and partly in a hermitage near the abode of William Bocherio—another nobleman who had retired from the world to become an anchorite. Towards the end of his life St Conrad, to obtain more complete solitude, betook himself to the grotto of Pizzoni, three miles from Noto. His life was one of great austerity: he slept on the bare ground with a stone for his pillow and he ate only raw herbs and bread. He was greatly tried by assaults of the devil which he overcame by redoubling his penitential exercises. Sometimes he would roll himself in the brambles until he was covered with blood. In spite of all his attempts to hide himself from the world, the fame of his sanctity spread far and wide, and when a terrible famine occurred, numbers of people came to him to implore his help. Through his prayers relief came at once to the stricken inhabitants, and from that time his cell was besieged by sufferers of all kinds. The Bishop of Syracuse himself visited the saint of whose sanctity and miracles he had heard so many reports. It was told afterwards that while his attendants were preparing to unpack the provisions they had brought with them, the bishop had asked St Conrad, with a smile, whether he had nothing to offer his visitors. The holy man replied that he would go and look in his cell, from which he emerged almost immediately carrying delicious newly made cakes which the bishop accepted as miraculous and for which he gave praise to God. Some time before his death, Conrad returned the bishop's visit and made a general confession to him. As he arrived at the episcopal palace he was surrounded by birds who fluttered round him and afterwards escorted him back to Noto. When his last hour was come, he lay on the ground in front of the crucifix and prayed for his benefactors and for the people of Noto. In accordance with his expressed wish he was buried in the church of St Nicholas, and his tomb became a favourite shrine at which many miraculous cures took place. He is more particularly invoked for ruptures on account of the large number of people who owed their recovery from hernia to his intercession. His body was found incorrupt when his tomb was opened 150 years after his death.

See the *Acta Sanctorum*, Feb., vol. iii; Mazzara, *Leggendario Francescano*, i, 246–254; and Léon, *Auréole Séraphique*. The many marvels of which these accounts are full do not seem to be borne out by any reliable evidence.

BD. ALVAREZ OF CORDOVA, Conf.

c. A.D. 1430

The birthplace of Blessed Alvarez is uncertain: some authorities give it as Lisbon and others Cordova, where the greater part of his life was spent. He is known to have belonged to a noble family and to have entered the Dominican convent of St Paul in Cordova in 1368. He became a wonderful preacher and laboured with great success first in Andalusia and afterwards in Italy. He paid a long visit to the Holy Land, his devotion to the Sacred Passion inducing him to linger long in the holy places. Upon his return to Spain in 1405 he found the King and people of Castile on the verge of war with the Moors, who had broken their treaty engagements and refused to pay tribute. Alvarez seized the opportunity to preach penance to the people and to urge upon them amendment of life as a condition for obtaining God's favour and help against their enemies. His eloquent sermons produced a good effect and soon a noteworthy change was observable in the people of Andalusia, the revival of religion being accompanied by a great improvement in morals.

King Henry II died on the eve of the Council of Toledo which was to settle the means of coping with the Moors, and the crown of Castile devolved upon an infant in arms, Juan II, whose claim was successfully upheld by Blessed Alvarez against attempts to pass him over in favour of his uncle Ferdinand. The holy man became confessor and adviser of the Queen-mother Catherine (who was the daughter of John of Gaunt, Duke of Lancaster), and directed the early training of the young King. He completely reformed the court, but when, owing to political dissensions, the Regency was divided he withdrew from court and resumed his former work as a preacher—visiting every part of Leon and Castile and winning countless souls for Christ. In spite of Queen Catherine's entreaties that he would return to court and help her to govern Castile, Alvarez refused, as he had long formed the design which he soon proceeded to carry out of founding a Dominican house which, in accord with the reform already begun by Raymond of Capua, should follow strictly the primitive rule of St Dominic. He chose a mountainous region not far from Cordova, and there he erected the Scala Cæli or Ladder of Heaven, which became a centre of piety and learning, and to which men flocked from all parts of Spain. Alvarez and his monastery exercised a great influence in resisting the propaganda of the anti-Pope, Peter de Luna, and in bringing the people and—what was much more difficult—the grandees, to acknowledge the legitimate

Pope. In spite of advancing age, he continued his work of catechising, teaching, and preaching: he would spend his whole day in such tasks, and when he returned at night to his monastery he would devote nearly all the night to prayer. He wore a hair shirt and an iron chain, and he and his brethren depended upon alms for their food. Sometimes he went to the market-place in Cordova and addressed the people, ending up by saying: "My dear brethren, the poor friars of St Dominic in the mountain recommend themselves to your charity." His practices of penance grew ever more severe. Often he crawled on his knees to a chapel dedicated to Our Lady of Pity, taking the discipline as he went, and a picture still at Cordova represents him thus kneeling, his shoulders covered with blood and accompanied by angels, some of whom are clearing away little rocks from his path. He built several chapels in the monastery grounds, each one representing a "station" or scene of our Lord's Passion. It was told that one night when he had been praying in one of these, a violent storm made the brook which separated it from the monastery quite impassable. When the bell rang for Matins the holy man lifted up his eyes to God, took off his black cloak, spread it on the water, and walked safely across to dry land. After this, he resumed his cloak and returned to his place in choir as usual.

He died a holy death and was buried in the church of Scala Cæli. When the Dominicans left this site they wished to remove the body of Alvarez, but it is alleged that every time they attempted to do so their purpose was frustrated by a violent storm.

See Touron, *Les Hommes illustres de l'Ordre de St Dominique*, vol. iii, pp. 98–110; Procter, *Dominican Saints*, pp. 42–44; Mortier, *Maîtres Généraux*, iv, 210 214. Père Mortier points out that the date 1420 usually assigned for the death of Bd. Alvarez cannot possibly be correct, for documentary evidence shows that he was living in 1423. The same historian seems to claim for Bd. Alvarez that he was the originator in the West of the devotion of the Stations of the Cross. Unfortunately the idea of a series of such shrines may be traced as far back as St Petronius of Bologna in the fifth century, and the Augustinians, Peter and John da Fabriano, erected similar stations shortly before the time of Alvarez. The idea at this period was becoming very general.

FEBRUARY 20

SS TYRANNIO, Bp. of Tyre,

ZENOBIUS and others, Martyrs in Phœnicia

c. A.D. 304

EUSEBIUS, the father of Church history and an eyewitness of what he relates concerning these martyrs, gives the following account of them: "Several Christians of Egypt, some of whom had settled in Palestine, others at Tyre, gave astonishing proofs of their patience and constancy in the faith. After innumerable stripes and blows, which they cheerfully endured, they were exposed to wild beasts such as leopards, wild bears, boars, and bulls. I myself was present when these savage beasts, accustomed to human blood, were let out upon them, and, instead of devouring them or tearing them to pieces, as might naturally be expected, stood off, refusing to touch or approach them, but turned on their keepers and any that came in their way. It was only the soldiers of Christ that they refused to attack, although these martyrs, in obedience to an order given them, tossed about their arms—which was thought to be a sure way of provoking the beasts against them. Sometimes indeed the animals were seen to rush towards them with their usual impetuosity, but they suddenly withdrew, held back by a divine power: this happened several times, to the wonder of all the onlookers. The first relay having done no execution, a second and a third was loosed upon them, but all in vain. Meanwhile the martyrs stood there unshaken, although some of them were very young. Amongst them was a youth not yet twenty who remained quite still in one position, undaunted and not trembling, with his eyes uplifted to heaven and his arms extended in the form of a cross, whilst the bears and leopards with wide-open jaws threatening immediate death seemed on the point of tearing him to pieces: but, by a miracle, not being suffered to touch him, they withdrew. Others were exposed to a furious bull which had already gored and tossed into the air several infidels who had ventured too near and had left them half dead. It was only the martyrs that he could not approach: he would stop and stand scraping the dust with his hoofs, though endeavouring to rush forward, he would butt with his horns in all directions and paw the ground whilst he was being urged on by red-hot iron goads, but it was all in vain. After repeated trials with other wild beasts with no better success, the saints were slain by the sword and their bodies were cast into the sea. Others who refused to sacrifice were beaten to death or burned or executed in some other way."

This happened in the year 304 under Venturius, a Roman general in the reign of Diocletian.

The Church on this day commemorates the other holy saints whose crown was deferred until 310. Of these the principal was the Bishop of Tyre, St Tyrannio, who had been present at the glorious triumph of the earlier martyrs and had encouraged them in their conflict. He had not the comfort of following them till six years later, when he was arrested, conducted from Tyre to Antioch in the company of St Zenobius, a holy priest and skilful physician of Sidon, and, after suffering many torments, was thrown into the river Orontes upon which the city of Antioch is built. Zenobius died on the rack whilst his sides and body were being furrowed and laid open with iron hooks and nails. Some time after, under Maximinus, St Sylvanus, Bishop of Emesa in Phœnicia, was devoured by wild beasts in the midst of his own city, together with two companions, after he had governed that church for forty years. Peleus and Nilus, two Egyptian priests in Palestine, were consumed by fire with several others. St Sylvanus, Bishop of Gaza, was condemned to the copper mines of Phænon near Petra in Arabia, and afterwards beheaded there with thirty-nine companions.

Whilst St Tyrannio is commemorated on this day with those who perished at Tyre in 304, St Zenobius, who suffered with him, is assigned to October 29, St Sylvanus of Emesa to February 6, and St Sylvanus of Gaza to May 29.

The love of Christ triumphed in the hearts of all these glorious martyrs who, for His sake, bore the rack, the flames, and the fury of wild beasts. How many others filled with zeal for Him have forsaken all things to follow Him in the path of poverty and penance! We also pretend to love Him, but what evidence is there of this in our lives? What pains do we ever take to rescue our souls from the slavery of the world, to free ourselves from the fetters of our vices, or to set about any uncongenial task for the honour of God and for the sanctification of our souls? Let us examine ourselves strictly on this score, let us ask our merciful Redeemer for special grace to enable us to overcome the wild beasts of our passions and the fetters of our sloth, and let us make a resolution to detach ourselves from the world and to fix our hearts upon God alone after the example of the holy martyrs.

Eusebius, *Hist. Eccles.*, is the principal authority for all that precedes, but the *Acta Sanctorum* and Le Quien, *Oriens Christianus*, supply some further discussion of geographical details, etc.

ST SADOTH, SCHADOST, OR SADOSH,

BP. OF SELEUCIA AND CTESIPHON, WITH 128 COMPANIONS, M.M.

A.D. 345

The word " Sadoth " is the Greek form of the Persian name Schiadustes, which signifies " friend of the King," from *schiah*, king, and *dust*, friend. A native of Susa in Persia or of Bargarma, St Sadoth appears to have acted as archdeacon to the Bishop of Seleucia, St Simeon, whom he represented at the Council of Nicæa in 325. Three months later this good bishop suffered martyrdom at the outset of the persecution initiated by Sapor II, and Sadoth was chosen to succeed him in the see of Seleucia and Ctesiphon. It was the most important diocese in the Persian kingdom, but the most exposed to the storm. This grew more violent upon the publication of an edict making it a capital crime to confess Christ. For some time, whilst awaiting with patience the manifestation of God's will, the bishop and some of his clergy took refuge in a hiding-place from which they could give assistance and encouragement to their distressed flock. During this period of retreat, St Sadoth had a vision which seemed to indicate that the time had come for him to seal his faith with his blood. He described the dream to his assembled priests and deacons in the following words : " I saw in my sleep a ladder surrounded with light and stretching from the earth to heaven. At the top stood St Simeon in great glory. He beheld me at the bottom and said to me with a smile : ' Climb up, Sadoth : do not be afraid. I mounted yesterday and it is your turn to-day.' This means that as he was slain last year, I am to follow him this year." He then exhorted the clergy to make good use of their time and to lay up a provision of good works in order that they might be ready to enter upon their eternal inheritance when they also should be called in like manner.

When King Sapor came to Seleucia in the second year of the persecution, Sadoth was apprehended with several of his clergy, some ecclesiastics of the neighbourhood, and certain monks and nuns belonging to his church—128 in all. They were cast into dungeons, where, for five months, they suffered incredible misery and torments. Three times they were called out and put to the rack: their legs were tightly bound with cords which were drawn with so much force that their breaking bones were heard to crack like sticks in a faggot. In the midst of these tortures, the officers cried out to them: "Adore the sun and obey the King if you would save your lives." Sadoth answered in the name of all that the sun was but a creature, the work of God, made for the use of mankind, and that they would worship none but the Creator of heaven and earth to whom they would never be unfaithful. He added that their guards had it in their power to take their lives, but that this would be the greatest favour that could be bestowed upon them: and he therefore besought them not to spare their victims and not to delay their execution. The officers said: "Obey! or death is certain and immediate." The martyrs cried out with one voice: "We shall not die but live and reign eternally with God and His Son, Jesus Christ. Kill us as soon as you like, for we will not worship the sun nor will we obey unjust edicts." The King then passed sentence of death upon all, and they thanked God and encouraged each other. They were chained in couples and led out of the city, singing psalms and canticles of joy as they went. Arrived at the place of execution, they raised their voices yet higher in thanksgiving and besought God for the grace of perseverance. Their prayer and praise did not cease till the death of the last of the blessed company. By the King's orders, St Sadoth was separated from his flock and sent to the province of the Huzites, where he was beheaded after having governed his diocese for only eight months.

See Assemani, *Bibliotheca Orientalis*, i, 188, and iii, 399, 613; Gregory Barhebræus, *Chronicon*, ii, 38; Le Quien, *Oriens Christianus*, ii, 1108.

ST ELEUTHERIUS, Bp. of Tournai, (?) Mart.

A.D. 532

A great fire which destroyed Tournai Cathedral in 1092 is responsible for the loss of the relics of its first bishop, St Eleutherius, and of all the most ancient records of his life. Very little is known about him, although many legends grew up about his life and death. He is said to have been born at Tournai of Christian parents whose family had been converted by St Piat one hundred and fifty years before. The faith had declined since then, for the town had been taken by the Vandals in 407 and had become for some time the residence of the heathen Frankish Kings. Eleutherius was chosen bishop in 486, ten years before the baptism of King Clovis at Rheims. He appears to have been a zealous preacher and to have converted to Christianity a great part of the Franks in his diocese. He also vigorously opposed certain heretics who denied the mystery of the Incarnation, and was attacked by some of them as he was leaving the church one day after Mass. He was so severely wounded in the head that he died five weeks later. The legend of the raising to life of the governor's daughter is recounted in the ninth-century biography of the saint. According to this extravagant fiction, the girl fell in love with the youthful bishop, and, finding him at prayer, revealed her passion. He fled from her presence and she fell lifeless to the ground. Eleutherius undertook to restore her life if her father would become a Christian. He promised, but without meaning to fulfil his promises, and the saint's prayers were unavailing. On the third day the governor was moved to contrition, and Eleutherius raised the girl from the tomb and then baptised her. The governor, however, would not keep his promise, and even withdrew the girl from the hands of the Christians until so terrible a plague broke out in Tournai that he was humbled, sought instruction, and was baptised. St Eleutherius is patron of Tournai.

Acta Sanctorum, Feb., vol. iii. A long list of quasi-biographical materials is given in *B.H.L.*, nn. 2455-2470, but they are none of them reliable. The *châsse* of St Eleutherius is archæologically interesting and has often been discussed from the point of view of medieval art.

ST MILDRED OF THANET, Abbess

c. A.D. 700

Our forefathers had an extraordinary veneration for St Mildred, though the scanty records we have of her life give no clue to the reason for this popular devotion. William of Malmesbury says that her remains, which were translated (or rather carried off by stratagem) in 1033 to St Augustine's at Canterbury, were venerated above all the relics in that holy place. Furthermore, the rock which received St Augustine's first footprints was known until comparatively recent times, not as his, but as St Mildred's rock. She was the second daughter of Merwald, son of King Penda and of Ermenburga or

Domneva, and she had two sisters Milburga and Mildgitha, as well as a brother Mervin, all of whom were also reckoned as saints. Egbert, King of Kent, had caused his two nephews, Etheldred and Ethelbright, to be secretly murdered in the Isle of Thanet. His courtier Thunor, whom he had charged to commit the crime, buried the bodies of the two princes under the King's throne in the royal palace, and the King is said to have been terrified by seeing a ray of bright light shining from heaven upon their grave. However that may be, he was filled with compunction, and, sending for their sister Ermenburga from Mercia, he paid her the wergild, the penalty for murder which the law ordained should be paid to the relatives of the victim. In satisfaction for the crime, he settled on her forty-eight ploughs of land, upon which she founded a monastery in which prayers should be continually offered for the souls of the two princes. The monastery was called Minstrey or Minster, on the Isle of Thanet, and Ermenburga at first took charge of it herself. As her daughter Mildred gave evidence of a strong vocation for the religious life, she sent her to the convent of Chelles in France to be trained. Here she was persecuted by the unwelcome attentions of a young nobleman, related to the abbess, who sought to induce Mildred to marry him, instead of fostering her vocation. The saint stood firm and eventually returned to England and rejoined her mother. St Theodore, Archbishop of Canterbury, received her into the community which consisted of seventy virgins, and he was himself the celebrant at the solemn Mass. Soon St Ermenburga gave over her charge to her daughter, who appears to have been the first Abbess of Minster, under which title she attended a council in Kent. Her aunt Ermengitha served God in the same house with such fervour that she was ranked among the saints and her tomb became a place of pilgrimage.

Of St Mildred's life we are told that she fasted often and was intensely humble. " She was merciful to widows and orphans, and a comforter to all the poor and afflicted, and in all respects of easy temper and tranquil." She died of a lingering and painful illness probably towards the close of the seventh century, but the date is quite uncertain. In after years her great monastery was often pillaged by the Danes. After her relics had rested at St Augustine's in Canterbury, they were removed—at what period we do not know—to Deventer in Holland, where they were much venerated, but a portion of them was restored in 1882 when a convent of St Mildred was founded at Minster.

It is curious that Bede seems nowhere to mention St Mildred, but Lives of her were written at a much later date by Goscelin, Thorn, and Capgrave. See the *Acta Sanctorum*, Feb., vol. iii, and especially Stanton's *Menology*, where she is entered under July 13, and this is undoubtedly her day in the old English calendars. M. Sawyer, *The History of St Mildred of Thanet*, supplies a fairly complete account with some interesting photographs and illustrations, but the matter is very crudely and uncritically presented.

ST EUCHERIUS, Bp. of Orleans, Conf.

A.D. 743

According to his biographer, apparently a contemporary, St Eucherius led a holy life from earliest childhood. He was born at Orleans and received a good education, especially in theology, and entered the Benedictine abbey of Jumièges on the Seine in the diocese of Rouen about the year 714. After he had spent six or seven years there, Suavaric, the Bishop of Orleans, who was his uncle, died, and the senate and people with the clergy of the city sent a deputation to Charles Martel, mayor of the palace, to ask his permission to elect Eucherius to fill the vacant see. Charles consented, and charged one of his principal officers of state to accompany the deputation and to conduct the young monk from his monastery to Orleans. The saint was filled with dismay when he was informed of their errand and entreated the monks to save him from the dangers that threatened him in the world. In spite of their reluctance they urged him to depart, setting the public good above their own desires. He was received at Orleans and consecrated in 721 with universal approval. Unwilling as he had been to take office, he proved himself an exemplary pastor and devoted himself entirely to the care of his people, who loved and venerated him. He did not, however, retain the favour of Charles Martel. To defray the expenses of his wars and other undertakings, and to recompense those who served him, it was the practice of that prince to seize the revenues of churches and he encouraged others to do the same. It would appear that St Eucherius strenuously opposed these confiscations, and certain persons represented this to Charles as an insult offered to his person. In the year 737, when he was returning to Paris after having defeated the Saracens in Aquitaine, Charles took Orleans on the way and ordered Eucherius to follow him to Verneuil-sur-Oise, where he was holding his court, and then exiled him to Cologne. Here the saint became so popular on account of his piety and charming character that Charles ordered him to be transferred to a fortified place near Liège, where he would be under the observation of the governor of the district. Here again the bishop won all hearts, and the governor made him distributor of alms and allowed him to retire to the monastery of St Trond near Maestricht, where he spent the rest of his life in prayer and contemplation. The legend that St Eucherius saw Charles Martel burning in hell is an interpolation which does not belong to the primitive biography, but it is worth mentioning because the incident is sometimes depicted in representations of the saint in art.

The biography is printed in the *Acta Sanctorum* and in Mabillon, *AA.SS. O.S.B.* See also Duchesne (*Fastes Episcopaux*, ii, 458), who points out that whereas the author of the Life makes Eucherius the immediate successor of Suavaric, the episcopal lists of Orleans mention two or three bishops as intervening. There are also other difficulties about the chronology of the Life which suggest serious doubts as to its being the work of a contemporary.

ST WULFRIC, ULRICK, OR ULFRIC, HERMIT

A.D. 1154

The tomb of St Wulfric at Haselbury-Plucknett was a popular place of pilgrimage in the Middle Ages. Born at a little village eight miles from Bristol and trained for the priesthood, Wulfric lived a very careless life even after his ordination, being engrossed with sport, especially with hunting. He was suddenly touched by divine grace, and his conversion was popularly attributed to a chance interview he had with a beggar. The man asked him if he had any of the new coins which had recently been minted and were still rare. Ulric replied that he did not know: he would see. "You have two and a half," said the stranger, and sure enough, when the saint opened his purse, there they lay. He gave them to him as an alms, and the beggar said: "God reward thee for thy charity! I tell thee that soon thou shalt depart from here to go to a place where at last thou shalt find rest. If thou wilt persevere, thou shalt ere long be admitted to the fellowship of the saints." St Wulfric was casting about for a solitary spot in which he might devote himself entirely to the service of God when a knight, who was a friend of his, offered him a cell adjoining the church at Haselbury, which was apparently in Somerset. Here he gave himself up to great austerities, and by fasting and scourging reduced himself to mere skin and bone. He wore chain mail next his skin, and a curious miracle is recounted in detail of the cutting of the iron links with an ordinary pair of scissors. His biographers also mention that every night, summer and winter alike, he used to strip and get into a bath of cold water in which he would sing aloud psalms to God. So great was his humility that, having been troubled one Easter Eve by impure thoughts, he made open confession of it next day before the whole congregation in church. The many legends which grew up round him show the veneration in which he was held. The Cistercians lay claim to him, but he was attached to no Order.

Although the name of this holy anchoret is probably known nowadays to very few, he deserves remembrance from the fact that what we read of him comes to us upon the authority of contemporaries. When Henry, Archdeacon of Huntingdon, apparently in 1145, brought out his *Historia Anglorum* in its final form, Wulfric was still living at Haselbury. Henry tells us of the links of the iron cuirass which had been cut by the scissors as if they were so much linen, and declares that many people possessed fragments and regarded them as relics (see *Henry of Huntingdon*, Rolls Series, Preface, p. xxix). Moreover, one MS (Cotton, Faustina, B. 4) of the Life of Wulfric which Matthew Paris (*Chron. Mag.*, ii, 205–209, Rolls Series) has summarised, is itself of the twelfth century. See also the *Acta Sanctorum*, Feb., vol. iii. The reason why Wulfric wanted his cuirass shortened was that it prevented him from making the innumerable prostrations (*veniæ*, *metanoiæ*, *afflictiones*) which formed, apparently as a survival of Celtic influences, so favourite a type of penitential exercise at that period. It was practised especially by St Thomas of Canterbury and by St Gilbert of Sempringham, to take two prominent English examples. Stanton (*English Menology*, pp. 79 and 629) writes the name Ulrick, but he points out that the place where he lived, or at least was buried, is Haselbury-Plucknett, " two miles and a half from Crewkerne, in Somerset, near the borders of Dorset."

BD. PETER OF TREJA, CONF.

A.D. 1304

Peter de Treja was one of the early Franciscans and received the habit from St Francis himself. He was born at Monticulo in the diocese of Treja of poor parents who brought him up piously, and he entered the Order when still quite young, having been greatly attracted by the example of the great founder. He completed his studies with distinction and received holy orders, after which he was most devoted in carrying out the duties of the sacred ministry. He preached boldly against licentiousness and converted many sinners. He sought only God and His Kingdom, and his singleness of heart was rewarded by special graces. It is related that once, when he was praying in the church of the convent of Ancona, his superiors saw him rapt in ecstasy and lifted from the ground. Our

Lady, St John the Evangelist, and St Francis all manifested themselves to him in visions. He had a particular veneration for the Archangel St Michael, who appeared to him on the last day of the special Lent which he used to keep in his honour and talked with him a long time, promising him the remission of his sins. He was united by a great bond of friendship to Blessed Conrad of Offida, who lived with him for some years in the convent of Torano which St Francis had founded. They worked and preached together and roused each other in noble emulation to higher and higher stages of sanctity, until the fame of their holiness shed a glow of distinction over their simple little community. With it all, Blessed Peter remained perfectly humble and thought himself the least of his brethren and one utterly unworthy of God's graces. On the Feast of the Purification, one year, he had a wonderful vision, in which he saw our Lady, surrounded with light, place her Son in the arms of Blessed Conrad. After a long life of labour, adorned by miracles and the gift of prophecy, Blessed Peter died at the convent of Sirolo in the Marches. Popular devotion, which had gathered about him from the hour of his death, was sanctioned by Pius VI in the year 1793.

There is a pronounced atmosphere of legend in the accounts given of Blessed Peter by Mazzara, *Leggendario Francescano* (i, 245–246), and the *Auréole Séraphique*. They all derive from Wadding, and Wadding used, without discrimination, almost any materials that came to hand.

BD. ELIZABETH PICENARDI, VIRG.

A.D. 1468

Very little incident marks the career of Bd. Elizabeth Picenardi. Her parents were people of consideration in Mantua, and she received a very pious education. Her father taught her Latin so that she was able to read her Horæ and recite daily the Little Office of our Lady, and her mother encouraged her in the practice of meditation. She would not contemplate the idea of marriage, and after her mother's death both she and one of her sisters obtained permission to enter the Third Order of Servites. We are told, but the authority for the statement does not seem very reliable, that she made a practice of confessing and communicating daily, a thing almost unheard of in the fifteenth century. The example of her humility and gentleness, together with the supernatural gifts with which she was credited, made a deep impression upon several young girls of her own age, and they banded themselves together to form a community of the Servite Third Order under Elizabeth's direction. She is said to have prophesied her own death a year before it happened. At the age of forty, worn out by a painful internal complaint, " she rested in the Lord," so the Servite Martyrology states, " while sweetly contemplating Jesus and His Mother amid the choirs of angels." Extraordinary crowds attended her obsequies and many miracles were said to have been worked at her tomb.

See Bianchi, *Memorie storiche intorno alla Vita di Elizabetta Picenardi*, Rome, 1803.

FEBRUARY 21

ST SEVERIANUS, Mart.

Bishop of Scythopolis

A.D. 453

DURING the reign of Marcian and St Pulcheria and in the year 451, the fourth General Council was called at Chalcedon to pronounce upon the Eutychian or Monophysite heresy which was spreading very rapidly, especially in the Eastern portion of the Church. Whole dioceses were being split into factions which, in some cases, elected rival bishops and refused communion to their opponents. The decision of the council which totally condemned the heresy was accepted at once by a great proportion of the Palestinian monks and notably by St Euthymius who exercised a general supervision over them, but there were many exceptions. At the head of these was Theodosius, an ignorant monk, a violent and unscrupulous man, who obtained the protection of the exiled Empress Eudoxia. She was living in Jerusalem and was herself tainted at that time with the new doctrine. Theodosius obtained a sufficient following to enable him expel Juvenal, Bishop of Jerusalem, from the city and to gain possession of the see for himself. He then raised so cruel a persecution in Jerusalem that he filled the city with blood, as we learn from a letter of the Emperor Marcian. At the head of a band of soldiers, he then proceeded to carry desolation over the country, although in certain places he met with opponents who had the courage to stand firm in their orthodoxy. Of these no one showed more determination than Severianus, Bishop of Scythopolis, who received, as his reward, the crown of martyrdom. The soldiers seized him, dragged him out of the city, and then put him to death.

The fate of Palestine ought surely to be a source of grief to all Christian people who venerate the hallowed scenes which our Lord's feet have trod. The holiest land on earth soon became the theatre of enormous scandals within a few generations of the lifetime of the Apostles. In later ages, after it had been captured by infidel Mohammedans, it continued to remain in their hands, in spite of the

Crusades, mainly because of dissensions and jealousies amongst those who called themselves Christians. We have ceased to think that it is the will of God that we should win back the Holy Land by the sword, but we may well pray earnestly that its inhabitants may be united to the One Holy Catholic and Apostolic Church, and that peace and goodwill may prevail amongst those to whom is committed the custody of the Holy Places.

See the *Acta Sanctorum*, Feb., vol. iii; and Hefele-Leclercq, *Conciles*, vol. ii.

BD. PEPIN OF LANDEN, Conf.

A.D. 646

Pepin of Landen, Duke of Brabant, was never canonised, although his name appears as a saint in some of the old martyrologies.

The wisest statesman of his time, he was mayor of the palace to the Kings Clotaire II, Dagobert, and Sigebert, and was practically ruler of their dominions. He was the grandfather of Pepin of Heristal, great-grandfather of Charles Martel, and the ancestor of the French Carolingian dynasty. He has been well described as "a lover of peace, the constant defender of truth and justice, a true friend to all the servants of God, the terror of the wicked, the father of his country, the zealous and humble defender of religion." He associated with himself as counsellors the two wise and holy bishops, Arnulph or Arnoul of Metz and Cunibert of Cologne, and though a most faithful minister to the King, he considered himself equally the servant of the people. First and foremost he always placed his duty to the King of kings, and when King Dagobert, forgetful of the principles which had been instilled into him in his youth, gave himself up to a vicious life, Pepin boldly rebuked him and never ceased to show his disapproval until he became sincerely penitent. Dagobert, before his death in 638, had appointed Pepin tutor to his three-year-old son Sigebert, who looked upon him as a father and who, under his guidance, became himself a saint and one of the most blessed amongst the French kings. Pepin protected the Christian communities of the north against the warlike invasions of the Slavs, worked hard for the spread of the Christian faith, and chose only virtuous and learned men to fill the bishoprics. His wife was the Blessed Itta or Iduburga, by whom he had one son, Grimoald, and two daughters, St Gertrude and St Begga. The latter, who was the elder, married Ansigisilus, the son of St Arnulfus, and became the mother of Pepin of Heristal, the most powerful of all the mayors of the palace. Blessed Pepin died in 646 and was buried at Landen, but his body was translated to Nivelles, where it lies in the same tomb as that of St Itta and close to the altar of St Gertrude. For many centuries their relics were carried every year in the Rogationtide processions at Nivelles. The church of St Mary at Landen is said to have been built by Pepin.

There is a eulogistic ninth-century Life of Pepin which has been printed in large part by the Bollandists, *Acta Sanctorum*, Feb., vol. iii, and there are many references to him in the Lives of St Gertrude of Nivelles. See also *Dict. Christ. Biog.*, iv, 398–399.

ST GERMAN OR GERMANUS, ABBOT OF GRANFEL, AND RANDOALD OR RANDAUT, M.M.

c. A.D. 677

St German or Germanus was one of the three sons of a rich senator of Treves. His elder brother Opthomar was afterwards attached to the court of King Dagobert and King Sigebert, but German himself was brought up, almost from the cradle, by Modoard, Bishop of Treves. At the age of seventeen, he asked permission to retire from the world, but Modoard hesitated, telling him that, as his parents were dead, he ought to obtain the King's consent. The young man, however, decided the matter for himself, and, after giving away all his possessions to the poor, started off with three other youths for the desert of Herenburg to seek St Arnulfus, whose example had fired them with the desire to follow in his steps. That holy man had resigned the bishopric of Metz and his post as minister to St Dagobert to live a life of prayer and contemplation as a hermit. St Arnulfus received them affectionately, and, after keeping them with him for some time, suggested that they should enter the monastery which he and St Romaric had founded at Romberg. It was a double house—a larger one for nuns and a smaller one for monks—which Romaric, a prince of royal blood, had established in his own castle. German first sent two of his companions to fetch his little brother Numerian, who was a mere child, and together they entered the monastery which was situated in the Vosges Mountains and was afterwards known as Remiremont. Here German practised great austerities and laboured with his hands at felling trees, but thirsting for higher perfection he subsequently passed on with his brother and other monks to the abbey of Luxeuil, then governed by the holy abbot St Walbert. When Duke Gondo was founding the monastery of Granfel in what is now the Val Moutier, Walbert, to whom he applied for an abbot, could find none worthier than German, who was accordingly appointed. The Münsterthal, or Val Moutier, is a grand mountain pass through which runs the old Roman road, but at that time it was entirely blocked by fallen rocks and could not be used. St German cleared it and widened the entrance to the valley. Afterwards two other monasteries were also placed under his charge, those of St Ursitz and of St Paul Zu-Werd, but he continued to live chiefly at Granfel. Duke Cathicus or Boniface, who succeeded Gondo, inherited no share of his kindly religious spirit, and oppressed the monks and the poor inhabitants with constant acts of violence and extortion. The holy abbot bore all private injuries with patience, but often pleaded the cause of the poor. The duke had cast into prison the spokesmen of several villages and had laid waste the lands of the people, destroying the fruits of their toil and all their means of subsistence. One day, when he was plundering their houses at the head of a band of soldiers, German went out to meet him to plead for the poor sufferers. The duke listened to him and promised to desist : but, while the abbot was praying in the church of St Maurice, the soldiers began again to burn and to destroy. St German, finding that remonstrance was useless, started back for the monastery with his prior Randoald, but they were overtaken by the soldiers, who stripped them and killed them with lances, afterwards cutting off St German's head.

The facts are recorded in a contemporary Life by the monk Bobolenus, which is printed in the *Acta Sanctorum*, Feb., vol. iii, and by Mabillon See also *Dict. Christ. Biog.*, ii, 660–661.

ST GEORGE OF AMASTRIS, Bp. and Conf.

c. A.D. 825

Early in the ninth century there lived at Cromna, near Amastris on the Black Sea, a pious couple, Theodosius and Megetho, who had long been childless, but upon whom, in answer to prayer, God bestowed a son whom they named George. They nearly lost him when he was three years old, as he fell into the fire whilst at play and was very severely burnt. He recovered, however—miraculously as it was believed—although both hands and one foot remained permanently scarred. He grew up a youth of such singular sanctity that he was the wonder of all who knew him. In due time he studied for the priesthood and his ordination was attended by crowds who had watched him grow up or who knew him by reputation.

He soon decided that he must aim at complete detachment from the world and retired into the desert of Mt. Sirik, where he met with an aged anchorite who undertook to train him for the hermitical life. They remained together until the old man was at the point of death, when he advised George not to remain there alone, but to go to the monastery of Bonyssa. This was a famous religious house, the monks of which were described as leading the lives of angels rather than men. When George presented himself at the gate, he was at once accepted, although a complete stranger, and the monks received him like an old friend. They had no reason to regret it, for George soon showed himself to be remarkable even among that company of saints. In the meantime the people of Amastris had not forgotten him, and when their bishop died they elected George to fill his place and sent legates to the monastery to tell him of their decision. George, however, refused to accept the office, and the deputation then carried him off by force to Constantinople to the patriarch St Tarasius. The holy prelate at once recognised him. Years before, on the eve of his consecration, George had taken part with other boys in the solemn singing of the night offices. It was usual, at the close of such services, for the choir to be given a small fee, but George had steadfastly refused to accept anything, and this had greatly impressed the patriarch, who now declared himself ready to consecrate him bishop. The Emperor, on the other hand, had a candidate of his own, but St Tarasius said that George had been properly elected and he would only yield so far as to nominate the two candidates and to tell the clergy and people of Amastris to proceed to a new election. Their choice again fell on George, who was duly consecrated and was received by his people with acclamations of joy. He proved himself a true father to his people and as wise as he was pious. It was a time when the country was subject to attacks from the Saracens. On the eve of one of these, the farmers and countryfolk were advised to take refuge within the city walls, but they could not be convinced of their danger nor would they quit their homes. St George accordingly went round in person from farm to farm explaining the matter and urging the people to seek a safe refuge. They listened to him and obeyed. When the enemy came, they found the city strongly garrisoned, and, recognising that their own numbers were insufficient to take it by storm, they abandoned the attack and retired.

See the *Acta Sanctorum*, Feb., vol. iii, but the complete Greek text has been published in modern times by V. Vasiliewski in *Analecta byzantino-russica*, vol. iii, 1893, pp. 1–73, where he discusses the whole history of the saint in a valuable introduction.

BD. NATALIS PINOT, Mart.

A.D. 1794

The fact that the cause of Bd. Natalis was introduced by itself and was dealt with independently of the other martyrs of the French Revolution, gives him a certain distinction amongst those who suffered for their faith during the Reign of Terror. He was a simple parish priest who had been born at Angers in 1747, and had made only the ordinary studies of the secular clergy. After serving as *vicaire* in one or two churches, and distinguishing himself by his devotion to the sick when in charge of an hospital for incurables, he was in 1788 appointed curé in the little town of Louroux-Béconnais, where his zeal and devotion were attended by abundant fruit in the moral reformation of his parishioners. In 1790 the Constituent Assembly forced upon the King the measure known as the "Civil Constitution of the Clergy," which struck at the fundamental principles of Catholic Church government and which required every priest to take an unlawful oath denounced by the Holy See. Like many other good priests, the Abbé Pinot refused to take this oath. He was arrested, and by a tribunal at Angers was sentenced to be deprived of his cure for two years. This, however, did not deter him from exercising his holy ministry in secret, and he was energetic in bringing back to better dispositions many priests who had not shown the same firmness as himself. When the revolt in La Vendée gained some temporary success, he openly took possession of his parish again to the great joy of his flock, and even when the arms of the Republic prevailed in that region he continued his pastoral work in defiance of civil and military authority. For some time he was successful in evading the attempts persistently made to effect his capture, but at last he was betrayed by a man to whom he had shown great kindness. He was seized when actually vested for Mass and was dragged in his chasuble through the streets amid the jeers of the rabble and the soldiery. During the twelve days he was kept in prison, he was very roughly treated, and upon his reiterated refusal to take the oath he was sentenced off-hand to the guillotine. On February 21, 1794, he was led out to death still wearing the priestly vestments in which he had been arrested, and on the way to offer his final sacrifice he is said to have repeated aloud the words which the priest recites at the foot of the altar in beginning Mass: *Introibo ad altare Dei*, etc., " I will enter unto the altar of God; to God who giveth joy to my youth." The decree of beatification of Blessed Natalis Pinot was signed October 31, 1926.

All the essential facts will be found rehearsed in the decrees published in the *Acta Apostolicæ Sedis*, vol. xi (1919), pp. 86–88, and vol. xviii (1926), pp. 425–428.

FEBRUARY 22

THE FEAST OF ST PETER'S CHAIR AT ANTIOCH

WE are accustomed to use such phrases as the power of the "throne," the heir to the "throne," the prerogative of the "crown," etc., substituting the concrete insignia of dignity for the office itself. The same metonomy is familiar in ecclesiastical matters. The "Holy See" is no more than the *Sancta Sedes*, the holy *chair*, for the word see is simply *sedes*, which has come to us through the old French *sei*(*d*). But the Romans had another name, which they borrowed from the Greeks, for the seat occupied by a teacher or anyone who spoke with authority. This was *cathedra*, and its use in this sense can not only be traced back to the early Christian centuries, but it survives to this day, notably in the phrase, an *ex cathedra* decision, that is to say a pronouncement in which the Pope speaks as teacher of the Universal Church.

The question has been raised whether the commemoration of "St Peter's Chair" has arisen out of the honour paid to some material object venerated as a memorial and a relic, or whether the purpose of the feast was not from the first to glorify the pontifical office conferred on St Peter and his successors at their consecration. Reference has previously been made (see vol. i, p. 224) to the ancient *sedia gestatoria*, known as St Peter's chair, now enshrined in the apse of Rome's great basilica. De Rossi contended that this was honoured in the feast kept on February 22, but he has also given prominence to a mention by St Gregory the Great of "oil from the chair upon which Saint Peter first sat in Rome," which seems to mean oil from the lamps which burned before a stone seat cut out of the tufa in the so-called "cœmiterium Ostriense" where St Peter used to baptise. This seat the great archæologist associated with the feast of January 18. It may be that the two feasts originated in some such tradition, but the arguments vigorously urged by Mgr. Duchesne, Marucchi, and others against the identification of the liturgical "chair of St Peter" with any material object seem to have won the day. Of the chair, ancient though it may be, now honoured at the Vatican, there is no mention, says Duchesne, before 1217.

" Peter Mallius, writing of the basilica of St Peter (1159–1181) does not allude to it, and considering how constantly he enlarges on the relics therein, his silence shows that no chair of St Peter was venerated then." On the other hand, when we look at the earliest collects, lessons, etc., provided for the liturgical celebration, these seem to indicate that the dominating note of the feast was the glorification of St Peter's office. In the Missale Gothicum and the Bobbio Missal the principal collect begins : " O God who on this day didst give Blessed Peter to be after Thee the head of the Church," etc. ; and the other prayers, prefaces, etc., all follow suit. The Gospel is that of the solemn confession of the apostle, in which our Lord declares : " I say to thee that thou art Peter and upon this rock I will build My Church . . . and to thee will I give the keys of the kingdom of heaven," etc. Similarly the first lesson in the Toledan Mass, dating probably from the middle of the seventh century, is taken from the 32nd chapter of Isaias, describing the blessings of the reign of Christ and the prosperity of the Church He was to found.

It has already been stated in connexion with the feast of St Peter's Chair on January 18 (vol. i, p. 224), that there was originally only one Chair feast and that this was kept on February 22, having no reference to Antioch, but presumably to the beginning of St Peter's episcopate in Rome. What we know for certain is that the Philocalian calendar, which gives a list of the Roman liturgical celebrations in A.D. 354, or possibly even as early as 336, contains on February 22 the entry *natale Petri de cathedra, i.e.*, " Peter's chair feast," for *natale* by this time, from its primitive meaning of birthday, had come to denote any kind of anniversary. We may thus be quite sure that in the middle of the fourth century, within a very few years of the death of the Emperor Constantine, the Roman Church honoured St Peter by a festival which was in some way associated with his consecration to the pastoral office. That this commemoration had anything consciously to do with Antioch is highly unlikely. Not until several centuries later do we find in the calendar of St Willibrord (*c.* A.D. 704) the entry *Cathedra Petri in Antiochia*, and this is probably the earliest mention of the sort preserved to us, though there may have been texts of the " Hieronymianum " which contained this description before that date.

On the other hand it appears that in the Auxerrois " Hieronymianum " of the sixth century the entry *Cathedra Petri in Roma* must already have been attached to January 18 ; but though this is echoed apparently in the lectionary of Luxeuil, as well as in St Willibrord's calendar and in some early Carolingian sacramentaries, etc., the Gallican liturgies for the most part adhere to February 22, without any mention of Antioch. Curious inconsistencies also occur. For example, the martyrologium of Gellone mentions on January 18 "secundum Gallos Cathedra sancti Petri Apostoli," implying that to keep the St Peter's Chair feast on that day was a peculiarity of Gaul. But in the sacramentary which precedes in the same manuscript—it was written towards the close of the eighth century—the "Cathedra Sancti Petri" is assigned to February 22, though on the other hand in the "benedictiones" appointed for different feasts, that belonging to St Peter's Chair is found between those of St Hilary (January 14) and St Vincent (January 22). But the matter is too complicated to be discussed in detail here.

The most important element in the case is undoubtedly the fact that on or about February 22, according to pagan usage, occurred the annual commemoration of dead relatives, called the *feralia* (when food was *brought* to the graves) or *parentalia.* It does not seem possible to determine a precise day, for though Ovid in his *Fasti* speaks of the *feralia* under the heading February 18, beginning:

Est honor et tumulis; animas placate paternas
Parvaque in extinctas munera ferte pyras;

still by using the phrase *parentales dies*, which occurs further on, he clearly implies that the celebration continued for more than twenty-four hours, and there are other ancient authorities who in the same connection give prominence to February 21.* As Kellner points out, during the *parentalia* "no marriages were celebrated, the temples remained closed, and the magistrates laid aside the external insignia of their office. Upon the commemoration of the departed followed immediately, on February 22, the festival of surviving relatives, named in consequence *Charistia* or *cara cognatio.* This celebration had no recognised place among the functions of the official worship of the State . . . nevertheless it was a very popular feast and struck its roots deeper into the life of the people than any of the official festivals. All ranks joined in celebrating it; the portraits of the ancestors of each family were adorned with garlands, a sacrificial meal was presented to the household gods, incense was burnt, and a pig was offered in sacrifice; where quarrels had broken out in a family, harmony was again restored, and the religious ceremonies were performed amid the rejoicings of all; the deeds of famous members of the family were recited, and the day concluded with a banquet which lasted until a late hour".† All this affords good reason for supposing that the very early institution of the feast of St Peter's Chair was simply an effort to provide a Christian substitute for the pagan rites practised at this season (*cf.* vol. i, p. 7, in reference to the New Year celebration, and in the present volume, pp. 31 and 34 as regards the Robigalia and Lupercalia).

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* Philocalus, for example, in 354 assigns the *feralia* to Feb. 21 and the *Charistia*, or *cara cognatio*, to Feb. 22.

† Kellner, *Heortologie* (Eng. Trans.), pp. 302–303.

Three clear testimonies point to the same conclusion. In the calendar of Polemius Silvius, compiled in Gaul about the year 448, we have under February 22 the entry " the Deposition of SS Peter and Paul; ' the dear ties of blood ' (*cara cognatio*) so styled, because though there might be feuds among living relatives, they would be laid aside at the season of death." This plainly suggests that a Peter and Paul feast had been introduced on this day as a substitute for the pagan celebration of the Charistia. Probably the Christian festival was of much the same character liturgically whether it was called " St Peter's Chair at Rome " or " the Deposition of SS Peter and Paul "; it would in either case have amounted to a celebration of the special prerogatives of the Holy See. Secondly, in a sermon for St Peter's Chair day, erroneously attributed to St Augustine, but which is certainly very ancient, the writer says: " While I consider how rightly pious custom hath exalted this feast in the estimation of the Churches, the more do I wonder at the growth of that unhealthy error which on this day causeth some unbelievers to lay food and wine upon the graves of the dead, as if souls once rid of the body had any longer need of bodily refreshment." And again " a man declares that he provides for his dear ones [*suis charis* (*sic*), *cf.* the names *Charistia* and *cara cognatio*] what after all he eats himself," and once more, " the souls of our brothers and parents [*cf. parentalia*] find no sort of contentment in bodily food " (Migne, *P.L.* xxxix, c. 2101). The sermon which follows, which also was written for the feast of St Peter's Chair and denounces the practice of making offerings of food to the dead, expressly mentions that the Lenten fast had already begun, and in this way allows us to see that the sermon must have been preached on February 22 and not in January. Thirdly at the Council of Tours held in 567 a decree was passed (No. 22) denouncing various pagan superstitions, and amongst other things we learn that " there are people who on the feast of the Chair of the lord Peter, the Apostle, offer food to the dead, and after Mass returning to their homes revert to the malpractices of paganism and consume food consecrated to the devil after partaking of the Body of our Lord."

What is perhaps most surprising of all as an illustration of the vitality of these superstitious abuses is the fact that as late as the middle of the twelfth century, the February feast was still called "St Peter's banquet day." Beleth the liturgist, to whom we owe this information, is said to have been an Englishman, but he lived a good deal in France and it is perhaps the latter country to which he is referring. After mentioning that both the feasts of St Peter's Chair were separated by no great interval from Septuagesima, he tells us that the Antioch or February celebration was the more solemn of the two and that it was called *festum B. Petri epularum*, probably the equivalent of a homely phrase which might be rendered "St Peter's beano." "For," he goes on, "the pagans of old were accustomed every year on a certain day in the month of February to set out a good meal beside the graves of their relatives, which the devils made away with in the night-time, though it was believed not less untruly than absurdly, that the souls of the dead were refreshed therewith. For men thought that these provisions were consumed by the souls that wandered about the graves. However, this custom and this false persuasion could hardly be eradicated, Christians though they were. Accordingly when certain holy men realised the difficulty and were anxious to suppress the custom altogether, they instituted the feast of St Peter's Chair, both of the Roman chair and the chair at Antioch, assigning it to the day on which these pagan abominations took place, in order that this evil practice might be utterly abolished. Hence it is that from the spread of dainties then laid out the feast acquired the name of 'St Peter's banquet day.'"

It is clear that these allusions to the offerings made at the graveside must all have reference to the February feast, and this only makes it harder to understand how the feast came to be duplicated. Various suggestions have been offered, of which the most plausible seems to be that of Mgr. Duchesne, that as the original celebration on February 22 often occurred in Lent it could not be regularly kept. "In countries," he writes, "observing the Gallican rite, where Lenten observance was considered incompatible with the honouring of saints (see the Council of Toledo, A.D. 656, c. 1), the difficulty was avoided by holding the festival on an earlier date." The decree of Toledo referred to directed that in future throughout Spain the Annunciation of our Lady should be kept on December 18, a week before Christmas, and it seems likely that it was only imposing the general adoption of an arrangement which had already been arrived at in certain districts or dioceses. Although we have no record of the fact it is quite possible that something similar took place locally with regard to the celebration of the feast of St Peter's Chair. For the selection of January 18 we may perhaps find a reason in the fact that this day is the earliest possible date on which Septuagesima can occur. The lectionary of Luxeuil which interposes *three* Sundays between St Peter's Chair and Lent is here very suggestive. They would correspond to what we now call Septuagesima, Sexagesima and Quinquagesima. No doubt if January 17 had been chosen this would have placed the Chair feast altogether beyond the possibility of any concurrence, but there may easily have been some little miscalculation in the matter. Although Septuagesima *can* fall on January 18, this happens very rarely. It has not occurred since 1818, and will not occur again until the year 2285. Further, it seems highly probable that a feast of the Blessed Virgin is entered in the "Hieronymianum" on January 18 for precisely the same reason, and the conjecture suggests itself that the feast now known to us as "the Conversion of St Paul" was originally a sort of octave of the Chair feast of St Peter. Polemius Silvius, it will be remembered, seemed to regard the latter as concerned with both apostles and called it *Depositio SS Petri et Pauli.*

A puzzling feature in the problem is the fact that though our feast was celebrated at so early a date in Rome, it seems at a later period to have disappeared from the Roman calendar altogether. It is not in the Gelasian or Gregorian Sacramentaries in their original form, nor in the primitive Roman Antiphonarium. It was never adopted in Africa or in the East, and we cannot trace it at Monte Cassino or in Naples. It may be that the pagan celebration of the *parentalia* and the *Charistia* in Rome itself died out before the sixth century, though they lingered on in Gaul. In that case since the feast of the Chair had effected its purpose and was now apt to interfere with the reorganised Lenten stations it may have been suppressed at Rome in favour of this Lenten scheme. In Gaul, however, the feast was retained. In some places it was transferred to January 18, but in many calendars it kept its old position on February 22. To explain the duplication someone hit upon the idea that if the former celebration commemorated the beginning of St Peter's Roman episcopate, the latter must be referred to Antioch, for through the Clementine Recognitions, the close connection of St Peter with Antioch was widely credited in the fourth and fifth centuries. Eventually both feasts won recognition pretty well everywhere in Gaul, and from thence it would seem Rome eventually readopted them both, just as Gaul gave to Rome the Rogation days and a good many other liturgical features. Although a homily for the feast of St Peter's Chair, at one time ascribed to St Leo (Migne, *P.L.* liv, 505), is probably a production of much later date, there is reason to believe that another such discourse, discovered and printed by Dom Morin (*Revue Bénédictine*, xiii, 343), was really delivered in Rome during the fifth century at some celebration on February 22 in the presence of the Emperor and his court. This may well have been under Valentinian III in 450, or possibly in 467 during the reign of Anthemius. The moral teaching which the feast suggested to the early Church may be illustrated by the following extract from one of the pseudo-Augustinian homilies now embodied in the lessons of the Roman Breviary:

"The solemn feast of to-day received from our forefathers the name of *Sancti Petri Cathedra* because there is a tradition that it was on this day that Peter, first of the Apostles, was enthroned in a bishop's chair. Rightly, therefore, do the Churches observe the first day of that chair, to which, for the salvation of the Churches, the apostle was promoted by the Lord of the Churches Himself, with the words: 'Thou art Peter and upon this rock I will build My Church.' It was the Lord Himself who called Peter the foundation of the Church, and therefore it is right that the Church should reverence this foundation whereon her mighty structure riseth. Justly is it written in the psalm which we have just heard: 'Let them exalt him in the congregation of the people and praise him in the assembly of the elders.' Blessed be God, who hath commanded that the blessed apostle Peter should be exalted in the congregation. Worthy to be honoured by the Church is that foundation by which man climbs to heaven. In the honour which is this day shown to the installation in the bishop's chair, homage is paid to the office of all bishops."

See Abbot Cabrol in the *Dictionnaire d'Archéologie et de Liturgie*, vol. iii, pp. 76–90; Duchesne, *Origines du Culte chrétien* (Eng. Trans.), pp. 279–280; Kellner, *Heortologie* (Eng. Trans.) pp. 301–308; De Rossi in *Bullettino di archeologia cristiana*, 1867, p. 38; etc.

SS THALASSIUS AND LIMNÆUS, Hermits

c. A.D. 450

We read of the two holy hermits Thalassius and Limnæus in the *Philotheus* of Theodoret, Bishop of Cyrrhus, who wrote of them from personal knowledge. He describes Thalassius as an ascetic of wonderful simplicity and meekness, who outshone all his contemporaries in holiness. "I often visited the man," he says, "and had sweet converse with him." Thalassius had taken up his abode in a cave on a hillside south of the town of Tillima in Syria, and Limnæus, who was much younger than he, came to live with him as his disciple. To control too free a tongue, Limnæus kept complete silence for a long period, and, by similar practices, obtained complete mastery over himself. Later on Limnæus left Thalassius to attach himself to another solitary—the famous St Maro—under whom he completed his training. He then went to live alone on a neighbouring mountain peak, where he built himself a rough stone enclosure without mortar and without a roof. It had a little window through which he could communicate with the outside world, and a door which was usually cemented up and was only opened to admit Theodoret, his bishop. The holy anchoret was widely famed for his healing powers : sick people and those afflicted with evil spirits used to come to his window and he healed them in the name of Jesus by making over them the sign of the Cross. Once he trod on a snake and it bit the sole of his foot, and when he tried to remove it, it bit his hands also. He suffered great pain, but was healed by prayer. He had a special affection for blind people, and used to gather them together and teach them to sing hymns. He also built two houses for them near his cell and did all he could to help them. Theodoret says that Limnæus had lived thirty-eight years in this way in the open air at the time he was writing his history.

The " Philotheus " of Theodoret is our main authority, but these saints also have a detailed notice in the Synaxaries.

ST BARADATES, Anchoret

c. A.D. 460

St Baradates was another saintly anchoret who lived in the diocese of Cyrrhus in Syria and of whom Bishop Theodoret makes mention in his *Philotheus*. He had such a great reputation that the Emperor Leo wrote specially to him as well as to St Simeon Stylites and St James of Syria when he wished to ascertain the verdict of the Eastern Church upon the Council of Chalcedon. Theodoret, who calls him " the admirable Baradates," says that he was always devising fresh methods of self-discipline. He lived exposed to all weathers in a tiny hut made of trellis work, and so small that he could not stand upright in it. Here he remained for a long time, but when the Patriarch of Antioch desired him to leave it, he gave proof of his humility by immediate obedience. He was clothed in a leather garment which covered him so completely that only his mouth and nose could be seen. It was his practice to spend long hours in prayer with his hands upraised towards heaven, and, though he was of a weakly constitution, the fervour of his spirit triumphed over the infirmity of the body. He was also a man of learning and well versed in theology and the doctrines of the Church. His answer to the Emperor's letter is still extant.

Theodoret in his " Philotheus " is again our most reliable authority. In the Synaxaries Baradates is commemorated on Feb. 26. See also the *Acta Sanctorum*, Feb., vol. iii.

ST MARGARET OF CORTONA, PENITENT

A.D. 1297

In the antiphon to the Benedictus in the Office of St Margaret of Cortona, she is described as " the Magdalen of the Seraphic Order," and, in one of our Lord's colloquies with the saint, He is recorded to have said : " Thou art the third light granted to the Order of my beloved Francis. He was the first among the Friars Minor : Clare was the second among the nuns : thou shalt be the third in the Order of Penance."

Margaret was the daughter of a small farmer of Laviano in Tuscany. She had the misfortune to lose a good mother when she was only seven years old, and the stepmother whom her father brought home two years later was a hard and masterful woman who had little sympathy with the high-spirited, pleasure-loving child. Singularly attractive in appearance and thirsting for the affection which was denied her in her home, it is not wonderful that Margaret fell an easy prey to a young cavalier from Montepulciano, who induced her to elope with him one night to his castle among the hills. Besides holding out a prospect of love and luxury he appears to have promised to marry her, but he never did so, and for nine years she lived openly as his mistress and caused much scandal, especially when she rode through the streets of Montepulciano on a superb horse and splendidly attired. Nevertheless she does not seem to have been in any sense the abandoned woman she afterwards considered herself to have been. She was faithful to her lover, whom she often entreated to marry her and to whom she bore one son, and, in spite of her apparent levity, there were times when she realised bitterly the sinfulness of her life. One day the young man went out to visit one of his estates and failed to return. All one night and the next day Margaret watched with growing anxiety, until at length she saw the dog that had accompanied him running back alone. He plucked at her dress and she followed him through a wood to the foot of an oak tree, where he began to scratch, and soon she perceived with horror the mangled body of her lover who had been assassinated and then thrown into a pit and covered with leaves.

A sudden revulsion came upon the sinner as she recognised in this the judgement of God. As soon as she possibly could she left Montepulciano, after having given up to the relations of the dead man all that was at her disposal (except a few ornaments which she sold for the benefit of the poor) and, clad in a robe of penitence and holding her little son by the hand, she returned to her father's house to ask forgiveness and admittance. Urged by her stepmother, her father refused to receive her, and she was almost reduced to despair when she was suddenly inspired to go to Cortona to seek the aid of the Friars Minor, of whose gentleness with sinners she seems to have heard. When she reached the town she did not know where to go, and her evident misery attracted the attention of two noble ladies, Marinana and Raneria by name, who spoke to her and asked if they could help her. She told them her sad story and why she had come to Cortona, and they at once took her and her boy to their own home. Afterwards they introduced her to the Franciscans, who soon became her fathers in Christ. For three years she had a hard struggle against temptation, for the flesh was not yet subdued to the spirit, and she found her chief earthly support in the counsel of two friars, Fra Giovanni da Castiglione and Fra Giunta Bevegnati, who was her ordinary confessor and who afterwards wrote her Legend. They guided her carefully through periods of alternate exaltation and despair, checking and encouraging her as the occasion required. In the early days of her conversion, she went one Sunday to Laviano, her birthplace, during Mass, and, with a cord round her neck, asked pardon for her past scandals. She had intended also to have herself led like a criminal through the streets of Montepulciano with a rope round her neck, but Fra Giunta forbade it as unseemly in a young woman and conducive to spiritual pride, though he subsequently allowed her to go to the church there one Sunday and ask pardon of the congregation. He also restrained her when she sought to mutilate her face, and from time to time he also tried to moderate her excessive austerities. "Father," she replied, on one of these occasions, "do not ask me to come to terms with this body of mine, for I cannot afford it.

Between me and my body there must needs be a struggle till death."

She started to earn her living by nursing the ladies of the city, but after some time she gave this up in order to devote herself to prayer and to looking after the sick poor. She left the home of the two ladies who had befriended her, and took up her quarters in a small cottage or cell in a more secluded part where she began to subsist upon alms. Any unbroken food that was bestowed upon her she gave to the poor, and only what was left of the broken food did she use for herself and her child. Her lack of tenderness to her boy seems singular in one who showed such tenderness to other people, but it may well be that it was part of her self-mortification. At the end of three years her earlier struggles were over, and she reached a higher plane of spirituality when she began to realise by experience the love of Christ for her soul. She had long desired to become a member of the Third Order of St Francis, and the friars, who had waited until they were satisfied of her sincerity, at length consented to give her the habit. Soon afterwards her son was sent to school at Arezzo, where he remained until he entered the Franciscan Order. From the time she became a Tertiary, St Margaret advanced rapidly in prayer and was drawn into very direct communion with her Saviour. Her intercourse with God became marked with frequent ecstasies and Christ becme the dominating feature of her life. Fra Giunta has recorded a few of her colloquies with our Lord and has described some of her wonderful visions, though he acknowledges that even to him she spoke of them with reluctance and only when divinely ordered to do so or through fear of becoming the victim of delusion. The communications she received did not all relate to herself. In one case she was told to send a message to Bishop Guglielmo of Arezzo, warning him to amend his ways and to desist from fighting with the people of his diocese and Cortona in particular. Though he was a turbulent and worldly prelate, he appears to have been impressed, for he made peace with Cortona soon afterwards and this was generally attributed to her mediation. The townspeople came to her in 1279 when Charles of Anjou, King of Sicily, was threatening Tuscany, and besought her to pray that they might not be invaded. She gave herself to fervent prayer in which it was revealed to her that an armistice had been arranged, and this she was able to announce to the anxious citizens. The armistice was followed by a satisfactory peace. Once again, in 1289, she strove to avert war when Bishop Guglielmo was again at strife with the Guelphs. Margaret went to him in person, but this time he would not listen, and, ten days later, he was slain in battle. The bishop had, however, done one good turn to Margaret and to Cortona, for in 1286 he had granted a charter which enabled her to start putting her work for the sick poor on a permanent basis. At first she seems to have nursed them by herself in her own cottage, but after a time she was joined by several pious women, one of whom, Diabella, gave her a house for the purpose. She enlisted the sympathy of Uguccio Casali, the leading citizen of Cortona, and he induced the city council to assist her in starting a hospital called the Spedale di Santa Maria della Misericordia, the nursing sisters of which were Franciscan tertiaries whom Margaret formed into a congregation with special statutes and who were called the Poverelle. She also founded the Confraternity of Our Lady of Mercy, pledged to support the hospital and to search out and assist the poor. As she advanced in life, so did she advance in the way of expiation, ever wondering how God could deign to look upon so vile a creature as she deemed herself to be. Her nights she spent, almost without sleep, in prayer and contemplation, and when she did lie down to rest, her bed was the bare ground and her pillow a stone or a block of wood. For food she took only a little bread and raw herbs, and water was her sole drink. She wore rough hair cloth next her skin and disciplined her body to blood for her own sins and those of mankind. In spite of the wonderful graces which she received she had to endure fierce trials throughout her life. One of them came upon her unexpectedly some eight years before her death. From the first there had been certain people in Cortona who doubted her sincerity, and they continued to do so even after she had so evidently proved the reality of her conversion. At last they began to cast aspersions on her relations with the friars, especially with Fra Giunta, and managed to stir up such suspicions against her that the veneration in which she was held was temporarily turned to contempt and she was hailed a madwoman and hypocrite. Even the friars were moved by the general indignation: restrictions were laid on Fra Giunta's intercourse with her, and, in 1289, he was transferred to Siena, where he remained for seven years, only returning shortly before her death. This trial was intensified by the withdrawal of the sense of sweetness in prayer. There had been further misunderstandings with the friars when she had retired the previous year by divine command to a more retired cottage at some distance from the friars' church. According to Fra Giunta, they realised that her health was broken and feared lest they might lose the custody of her body after her death. All these trials she bore quietly and meekly and gave herself more and more to prayer. Thus she was led on ever higher in the spiritual life. Towards the latter part of her life, our Lord said to her : " Show now that thou art converted ; cry out and call others to repentance. . . . The graces I have bestowed on thee are not meant for thee alone." Obedient to the call, St Margaret realised that she must devote herself to serving others by an active life, and she set about attacking vice and converting sinners with the greatest eagerness and with wonderful success. The lapsed returned to the Sacraments, wrongdoers were brought to repentance, and private feuds and quarrels ceased. Fra Giunta says that the fame of these conversions soon spread, and hardened sinners flocked to Cortona to listen to the saint's exhortations. Not only did penitents come from all parts of Italy, but even from France and Spain. Great miracles of healing too were wrought at her intercession, and the people of Cortona who had long forgotten their temporary suspicions turned to her in all their troubles and difficulties. At length, however, it became evident that her strength was failing, and she was divinely warned of the day and hour of her death. She received the last rites from Fra Giunta and passed away at the age of fifty, after having spent twenty-nine years in penance. On the day of her death she was publicly acclaimed as a saint, and the citizens of Cortona accorded her a magnificent funeral. The same year they began to build a church in her honour. Though she was not formally canonised until 1728, her festival had been, with the Pope's consent, celebrated for two centuries in the diocese of Cortona and by the Franciscan Orders. Of the original church built by Niccolo and Giovanni Pisano nothing remains but a window : the present tasteless building, however, contains St Margaret's body under the high altar and a statue of the saint and her dog by Giovanni Pisano.

The main historical source for the Life of St Margaret is the " Legend " of Fra Giunta Bevegnati. It seems probable that in MS. 61 of the Convent of St Margaret at Cortona we have a copy of this corrected by the hand of the author himself. The text is in the *Acta Sanctorum*, Feb., vol. iii ; but it has been re-edited in more modern times by Lodovico da Pelago (1793) and E. Cirvelli (1897). See also Father Cuthbert, *A Tuscan Penitent* (1907) ; Léopold de Chérancé, *Marguerite de Cortone* (1888) ; Mariano Nuti, *Margherita da Cortona, La sua Leggenda e la Storia*, Rome, 1923.

FEBRUARY 23

ST PETER DAMIAN, CARD. AND BP. OF OSTIA

A.D. 1072

ST PETER DAMIAN is one of those stern figures who seem specially raised up, like St John Baptist, to recall men in a lax age from the error of their ways and to bring them back into the narrow path of virtue. He was born at Ravenna and came of a good family, much reduced in circumstances. Being the youngest of many children and having lost his parents when very young, he was left in the charge of a married brother in whose house he was treated more like a slave than a kinsman. As soon as he was old enough, he was sent to tend swine. One day he found a coin, but instead of buying something for himself, he gave it to a priest, asking him to offer up masses for his father's soul. Another brother, who was archpriest of Ravenna, took pity on the neglected lad and undertook to have him educated. Having found a father in this brother, Peter appears to have adopted from him the surname of Damian, although he often styles himself "The Sinner," out of humility. Damian sent the boy to school, first at Faenza and then at Parma, where he had Ivo for his master. He proved an apt pupil and became in time a master and a professor of great ability. He had early begun to inure himself to fasting, watching, and prayer, and wore a rough hair shirt under his clothes to arm himself against the allurements of pleasure and the wiles of the devil. In the night, when he was molested by temptation and evil thoughts, he got out of bed and plunged into the river. After this, he would visit churches, reciting the psalter until the church office began. Not only did he give away much in alms, but he was seldom without some poor persons at his table, and took pleasure in serving them with his own hands.

After a time he resolved to leave the world entirely and embrace a monastic life away from his own country. Whilst his mind was full of these thoughts, two religious of the Order of St Benedict, belonging to Fonte Avellano, happened to call at the house where he lived, and he was able to learn much from them about their rule and mode of life. This decided him, and he joined their hermitage, which had been founded by Blessed Ludolf about twenty years before and which was then in the greatest repute. The hermits, who dwelt in pairs in separate cells, occupied themselves chiefly in prayer and reading. They lived on bread and water four days in the week : on Tuesdays and Thursdays they ate pulse, which each one dressed in his own cell : on fast days their bread was given them by weight. They never used wine—the common drink of the country—except for Mass and in sickness : they went barefoot, took the discipline, made many genuflexions, struck their breasts, stood with their arms outstretched in prayer, each according to his strength and devotion. After the night office, they said the whole psalter before day. Peter began his watch long before the signal for matins and remained on after the rest. These excessive watchings brought on a severe insomnia which was cured with great difficulty, but which taught him to use more discretion.

Acting upon this experience, Damian now devoted considerable time to sacred studies, and became as well versed in the Scriptures as he had been in profane literature. His superior ordered him to give frequent addresses to the religious, and, as he had acquired a great name for piety and learning, Guy, abbot of Pomposa, begged that he might be allowed to come and instruct his monastery, which contained a hundred monks. Peter remained there two years, preaching, and was then recalled by his abbot, who sent him to perform the same function in the great abbey of St Vincent near the mountain called Pietra Pertosa or Hollow Rock. His love of poverty made him shrink from putting on a new habit or any clothes that were not threadbare and mean. After his return from Pietra Pertosa he was commanded by his abbot, with the unanimous consent of the other hermits, to take upon him the government of the community in the event of the superior's death. Peter's extreme reluctance obliged the abbot to make it a matter of obedience. Accordingly after the abbot's decease about the year 1043, Peter assumed the direction of that holy family, which he governed with great wisdom and piety. He also founded five other hermitages in which he placed priors under his own general direction. His chief care was to foster in his disciples the spirit of solitude, charity, and humility. Many of them became great lights of the Church, including St Ralph, Bishop of Gubbio, whose festival is kept on June 26, St Dominic Loricatus, and St John of Lodi, his successor in the priory of the Holy Cross, who wrote St Peter's Life and at the end of his days became Bishop of Gubbio. For twelve years Damian was much employed in the service of the Church by many zealous bishops and by four successive Popes, namely, Gregory VI, Clement II, St Leo IX, and Victor II. Their successor, Stephen IX, in 1057 prevailed upon him to quit his desert and made him Cardinal Bishop of Ostia. Such was his reluctance that nothing less than the Pope's command and the threat of excommunication would induce Peter to submit. When Stephen IX died in 1058, Nicholas II, a man of deep penetration and of great virtue and learning, was chosen Pope. Peter was instrumental in obliging John of Velletri, an antipope, to lay down his usurped dignity, after which he went as papal legate to Milan to deal with certain charges of simony.

Upon the death of Nicholas, Alexander II succeeded, and again Peter was able to persuade an antipope—this time one Cadalous, set up by the Emperor—to renounce his pretensions. Peter had constantly solicited Nicholas II to grant him leave to resign his bishopric and return to his solitude, but the Pope had always refused. His successor, out of affection for the holy man, was prevailed upon with difficulty to consent, but reserved the power to employ him in Church matters of importance, as he might hereafter have need of his help. The saint, from that time, considered himself dispensed not only from the responsibility of governing his see, but from the supervision of the various religious settlements he had controlled, and reduced himself to the condition of a simple monk.

In this retirement he edified the Church by his humility, penance, and compunction, and laboured in his writings to enforce the observance of morality and discipline. His style is vehement, and his strictness appears in all his works—especially when he treats of the duties of the clergy and of monks. He severely rebuked the Bishop of Florence for playing a game of chess. That prelate acknowledged his amusement to be unworthy, and received the holy man's reproof meekly, submitting to do penance by reciting the psalter three times and by washing the feet of twelve poor men and giving them each a piece of money. Peter wrote a treatise to the Bishop of Besançon in which he inveighed against the custom by which the canons of that church sang the divine Office while seated in choir—although he allowed all to sit for the lessons. He recommended the use of the discipline as a substitute for long penitential fasts. He wrote most severely on the obligations of religious men and protested against their wandering abroad, seeing that the spirit of retirement is an essential condition of their state. He complained bitterly of certain evasions whereby many palliated real infractions of their vow of poverty. He justly observed: "We can never restore primitive discipline when once it is decayed; and if we, by negligence, suffer any diminution in what remains established, future ages will never be able to repair the breach. Let us not draw upon ourselves so foul a reproach ; but let us faithfully transmit to posterity the example of virtue which we have received from our forefathers." Peter was obliged to relinquish his solitude in obedience to the Pope, who sent him, in the quality of legate, into France in 1063 and commanded the archbishops and others to receive him with the respect due to the Pope himself.

In spite of his severity, he could treat penitents with mildness and indulgence where charity and prudence required such a condescension. Henry IV, the young King of Germany, had married Bertha, daughter of Otto, Marquis of the Marches of Italy, but two years later he sought a divorce under the pretence that the marriage had never been consummated. By promises and threats he won over the Archbishop of Mainz, who summoned a council for the purpose of sanctioning the annulment of the marriage, but Pope Alexander II forbade him ever to consent to such an injustice and chose Peter Damian as his legate to preside over the synod. The aged legate met the King and bishops at Frankfort, laid before them the order and instructions of the Holy See, and entreated the King to pay due regard to the law of God, the canons of the Church, and his own reputation, and also to reflect seriously on the public scandal which so pernicious an example would give. The nobles likewise all rose up and entreated the monarch not to stain his honour by conduct so unworthy. The King, unable to resist this strong opposition, dropped his project of a divorce, but remained the same at heart, only hating the queen more bitterly than ever.

Peter hastened back to his desert of Fonte Avellano. Whatever austerities he prescribed for others, he practised himself, remitting none of them, even in his old age. He lived shut up in his cell as in a prison, fasted every day, except on festivals, and allowed himself no other sustenance than coarse bread, bran, herbs, and water, which he never drank fresh, but only what he had kept from the day before. He tortured his body with iron girdles and frequent disciplines to render it more obedient to the spirit. He passed the first three days of every Lent and Advent without taking any kind of nourishment whatever ; and often for forty days together lived only on raw herbs and fruits, or on pulse steeped in cold water, not touching bread or anything prepared by fire. A mat spread on the floor was his bed. He used to make wooden spoons and other little useful things that his hands might not be idle during the time he could not give to prayer. When Henry, Archbishop of Ravenna, had been excommunicated for grievous enormities Peter was again sent by Alexander II as legate to settle the troubles of the Church. Upon his arrival at Ravenna he found that the prelate had just died, but he brought the accomplices of his crimes to a sense of their guilt and imposed on them suitable penance. This was Damian's last undertaking for the Church. Old age and the fatigues of the journey did not make him abate one jot of his usual mortifications, but, as he was returning towards Rome, he was arrested by an acute attack of fever in the monastery of Our Lady outside the gates of Faenza and died on the eighth day of this illness, whilst the monks were reciting matins round about him. He had reached the age of eighty-three. St Peter Damian is generally represented in art in the habit of a pilgrim, but with a cardinal's hat: generally he is praying or writing in his cell, with books in the background, but sometimes he holds a scourge.

Although the biography by his disciple John (who is almost certainly John of Lodi, later Bishop of Gubbio) supplies a connected account of the life of St Peter Damian, still his history is very largely written in the chronicles of the times as well as in his own letters and diatribes. John's biography is printed in the *Acta Sanctorum*, Feb., vol. iii, as well as in Mabillon, *AA. SS. O.S.B.* See also the excellent study of Dom Biron, *St Pierre Damien* in the series "Les Saints," and Capecelatro, *Storia di San Pier Damiano e del suo Tempo*. For English readers Mgr. Mann's *Lives of the Popes*, vols. v and vi, provide much collateral information.

ST SERENUS, MART.

A.D. 302

St Serenus, "the Gardener," is also known as St Cerneuf at Billon in the Auvergne, where some of his relics are said to be preserved. A Greek by birth, he left all that he had to serve God in the ascetic life of celibacy, penance, and prayer. Coming with this intention to Sirmium in what is now Yugoslavia (its present name is Mitrovicza), he bought a garden which he cultivated with his own hands, living on the fruits and vegetables it produced. When a persecution broke out against the Christians, he hid for several months, but afterwards returned to his garden. One day he found a woman walking about in it, and he asked her gravely what she was doing there within the enclosure of an ascetic. "I particularly enjoy walking in this garden," she replied. "A lady of your position ought not to be wandering about here at an unbecoming time," retorted the saint, and he would not allow her to stay. It was the hour of siesta, when it was not usual for persons of quality to be abroad, and Serenus suspected that she had come with no good intention. The lady, however, was furious at the rebuke, and immediately wrote to her husband, who belonged to the guards of the Emperor Maximian, and complained that she had been grossly insulted by Serenus.

Her husband, on receiving her letter, went to the Emperor to demand justice, and said, " Whilst we are waiting on your Majesty's person, our wives in distant lands are insulted." Whereupon the Emperor gave him a letter to the governor of the province to enable him to obtain satisfaction. With this letter he set out for Sirmium, and, presenting it to the governor, charged him, in the name of the Emperor his master, to avenge the affront offered to him in the person of his wife during his absence. " And who is the insolent man who has dared to insult the wife of such a gentleman as yourself ? " inquired the magistrate. " A vulgar fellow—a gardener called Serenus." The governor at once sent for him and asked him his name. " Serenus," was the reply. " Thy occupation ? "—" I am a gardener." The governor said : " How then hast thou the insolence to affront this officer's wife in your garden ? " Serenus answered : " I have never, to my knowledge, insulted a woman in all my life : I do remember a lady coming to my garden some time ago at an unseemly hour. She said she had come to take a walk, and I own that I told her it was improper for one of her sex and quality to be wandering abroad at such an hour." This defence caused the officer to look at the matter from another point of view : he was convinced that it was his wife who was in fault and he therefore withdrew, dropping the prosecution. The governor, however, had had his suspicions aroused : he thought that so scrupulous a man must of necessity be a Christian. Consequently, instead of discharging him he proceeded to cross-examine him on that point, and asked him what his religion was. " I am a Christian," was the unhesitating reply. The governor asked him where he had been lurking that he had not offered sacrifice to the gods. " It has pleased God to reserve me for this time," replied Serenus. " It seemed for a while that he had rejected me as being a stone unfit for His building, but now that He calls me to be placed in it I am ready to suffer that I may have a part in His Kingdom with His saints." The governor exclaimed : " Since thou hast sought by flight to elude the Emperor's decrees and hast refused to offer sacrifice to the gods, I condemn thee to suffer death by decapitation." The sentence was immediately carried out, the soldiers hurrying the saint to the place of execution, where he was beheaded.

The so-called "Acts" of Serenus have been printed by the Bollandists (Feb., vol. iii). Although Ruinart includes them in his *Acta Sincera*, the details of the story are quite unreliable. Père Delehaye (*Légendes Hagiographiques*, 3rd edn., p. 115) classifies these "Acta" as fictitious, but possibly based on some historic foundation.

ST DOSITHEUS, CONF.

c. A.D. 530

Dositheus was brought up as a pagan, and was entirely ignorant of the doctrines of Christianity. He was well to do and lived a careless and worldly life in a military circle. He used to hear much talk about Jerusalem, and was induced, out of curiosity, to visit it. He went to see the chief sights of the city including Gethsemane, where he was greatly impressed by a painting representing the lost being tormented in the flames of hell. He did not understand what he saw until a stranger, an elderly lady, explained the picture and told him about the last judgement, heaven, and hell. Greatly impressed, he asked what he should do to avoid the terrible punishment, and she replied that he must fast and pray. He immediately set about following her advice, but his friends laughed at him and told him that he had better become a monk. This turned his thoughts to the religious life, about which he knew nothing, and making his way to the monastery at Gaza, ruled by the Abbot Seridon, he asked to be admitted. At first the abbot hesitated on account of his rich dress and youthful appearance, but the young man's earnestness was reassuring and he accordingly accepted him, giving him the monastic habit, and committing him to the care of one of his monks called Dorotheus. This experienced director, aware of the difficulty of passing from one extreme to another, and seeing that Dositheus was not robust, left him pretty much to his own devices at first, so far as the external practices of asceticism were concerned, but he taught him to discipline his tongue and to conquer all irregular impulses. He impressed upon him the necessity of a perfect renunciation of his own will in everything great or small, and then, as he found his strength would permit, he daily diminished his supply of food till the quantity of six pounds of bread a day, with which he had begun, became reduced to eight ounces. After a time he was entrusted with the care of the sick—an office which he discharged to the satisfaction of all: he was so kind and so cheerful that the sick loved his presence. At first, when they were unreasonable, he would sometimes lose patience and speak crossly. Then, overcome with remorse, he would run to his cell and throw himself on the ground weeping bitterly until his master came to comfort him and to assure him of God's forgiveness.

After a time phthisical symptoms seem to have developed, and and he suffered constant hæmorrhages from the lungs, but he continued to the last to deny his own will. Unable to do anything but pray, he continually asked the direction of his master and followed it in all that he attempted. Dorotheus said : " Be instant in prayer —lose not hold of that," and Dositheus replied : " Master, it is well —pray for me." When he grew weaker he murmured : " Pardon me, master, I cannot continue."—" Give up the effort, then, my son, but keep God in mind as ever present beside thee." He asked Dorotheus to pray that God would soon take him, and was assured that the end was near : " Depart in peace ; thou shalt appear in joy before the Holy Trinity, and there pray for us."

Some of the other monks murmured at Dorotheus for promising him heaven, and for asking the intercession of one who had done nothing in the way of fasting and had moreover performed no miracles, but Dorotheus replied : " He did not fast, it is true, but he completely surrendered his own will."

Shortly after the death of Dositheus, there came to the monastery a very holy old man who greatly desired that God would show him those departed monks of the house who had entered into glory. His wish was granted, and he saw in a vision a number of aged saints forming a choir and amongst them there was one quite young man. Relating the vision afterwards he asked who the young man could be, and described him so exactly that none could doubt that it was the holy lay brother St Dositheus.

See the *Acta Sanctorum,* Feb., vol. iii. Dositheus has never been officially recognised as a saint in either the Eastern or the Western Church, but there is a seemingly contemporary Life which the Bollandists have translated, and he is spoken of by Dorotheus, the Archimandrite, in the first of his " Twenty-Four Discourses."

ST BOISIL, OR BOSWELL, ABBOT

A.D. 664

The famous abbey of Melrose, which at first followed the rule of St Columba, but afterwards embraced the Cistercian rule, was situated on the river Tweed in a great forest which, in the seventh century, was included in the kingdom of Northumberland. St Boisil, who would appear to have been trained in his youth by St Aidan, was a priest and monk of Melrose under the holy abbot Eata, to whom he became prior, and whom he succeeded when Eata was transferred to Lindisfarne. Bede says that he was a man of sublime virtue richly endowed with the prophetic spirit, and all his contemporaries were greatly impressed with his powers of prevision, as well as by his profound knowledge of the Holy Scriptures. His fame determined St Cuthbert to go to Melrose rather than to Lindisfarne to be trained in his youth, and, in later years, St Cuthbert often confessed how much he owed to the teaching and example of his spiritual master. When Cuthbert first arrived at Melrose and was dismounting from his horse, Boisil said to the bystanders: " Behold a servant of God," and St Cuthbert afterwards declared that the holy abbot had foretold to him the chief events of his after life. Cuthbert was still under his care when St Boisil was called to his eternal reward. He loved to repeat the names of the Blessed Trinity, and had a special veneration for the holy name of Jesus which he pronounced with such devotion as moved the hearts of all who heard him utter it. Not content with instructing and exhorting his brethren by word and example, he made frequent excursions into the villages to preach to the poor and to bring back erring souls into the paths of truth and light. Three years beforehand, he foretold the great pestilence of 664, adding that he himself would die of the Yellow Plague, but that Eata would survive it. St Cuthbert first contracted the malady, and no sooner had he recovered than Boisil said to him: " You see, brother, that God has delivered you from this illness and you will not contract it again, nor will you die at present, but, since my own death is at hand, learn of me as long as I shall be able to teach you—which will not be more than seven days."—" And what will be best for me to read that may be finished in seven days?" asked St Cuthbert. " The Gospel of St John: and I have a copy in ten sheets which we shall finish in that time." For they were only seeking to read it devotionally, Bede tells us, and not to treat of profound questions. It came to pass as he had foretold that, at the end of seven days, Boisil was taken ill and passed away in great jubilation on account of his earnest wish to be with Christ. The instructions he used to impress most earnestly on his brethren were " that they should never cease giving thanks to God for the gift of their religious vocation, that they should always be on the watch against self-love and all attachment to their own will, for this, he said, was the most dangerous enemy of all; that they should constantly converse with God in private prayer and labour continually to attain to purity of heart—which was the true and short road to Christian perfection." He used to take great delight in reading every day part of the Gospel of St John, which, for this purpose, he divided into seven portions. St Cuthbert inherited this devotion from him, and a Latin copy of St John's Gospel, now preserved at Stonyhurst College, was found in his tomb. After his death St Boisil appeared to a follower of St Egbert and told him that it was not God's will that St Egbert should go as a missionary to Germany, but that he was to labour amongst the children of Columba in Iona. In the eleventh century the relics of St Boisil were translated to Durham.

Our chief authority is Bede, who speaks of St Boisil both in his *Ecclesiastical History* and in his Life of St Cuthbert. St Boswell's, Roxburghshire, takes its name from our saint, and a church at Lessuden in the same county is also dedicated to him. See also the *Acta Sanctorum*, Jan., vol. iii, and *Dict. Christ. Biog.*, i, p. 323. It is by no means clear why Butler notices St Boisil on this day. The Bollandists treat of him on Jan. 23 and March 20. From certain late Durham calendars he would seem to have been commemorated there on July 7 or 8, as Stanton, *Menology*, points out, pp. 318, 658.

ST MILBURGA, OR MILBURGE, ABBESS AND VIRG.

A.D. 722

St Milburga, or Milburge, was St Mildred's elder sister, and the daughter of Merewald and St Ermenburga, Princess of Mercia. Pious from her earliest years, she afterwards dedicated herself to God and founded the nunnery of Wenlock in Shropshire—now known as Much Wenlock. Her father and her uncle Wulfhere, King of Mercia, assisted her greatly and endowed the house with possessions and privileges. Archbishop Theodore consecrated her abbess and the monastery is said to have flourished like a paradise under her rule. She was remarkable for her humility, but the more she humbled herself the more did God favour her with wonderful graces. She was endowed with the gift of healing, and is said to have restored sight to the blind. She had also great spiritual power and brought numerous sinners to repentance by her exhortations.

Many stories are told of her: one tradition tells how one night she remained so long in prayer that she fell asleep and did not awake until next morning when the rays of the sun roused her. She started up so quickly that her veil fell from her head, but, before it could touch the ground, it was caught by a sunbeam which kept it poised in the air until she could compose herself and resume it. On another occasion we are told that a widow came to her, bringing a dead child whom she entreated the saint to restore to life. Although Milburge reproved her, and told her to submit to the will of God, the woman refused to go. Then Milburge threw herself down in prayer beside the child, and was immediately surrounded by fire from heaven. One of the sisters, who entered the room at that moment, cried out to her to fly, but, even as she spoke, the fire disappeared, and the saint, rising from the ground, gave the child alive into its mother's arms. After a life of holiness and good works, the saint was attacked by a painful and lingering disease which she bore with complete serenity. Her last words were : " Blessed are the pure in heart : blessed are the peacemakers." Her tomb was long venerated as a holy shrine, but the Danes destroyed the abbey, and it was almost forgotten till the Norman conquest when Cluniac monks built a monastery on the spot. Whilst the building was going on, two boys who were at play there found themselves sinking into the ground, and when the monks started excavations, they discovered the bones of St Milburge. The beautiful ruins at Much Wenlock are those of the later house. St Milburge was credited with having power over the birds of the air, and was invoked for the protection of the crops against their ravages.

What we know of St Milburge comes to us mainly through the not very satisfactory channels of John of Tynemouth, Capgrave, William of Malmesbury, and William Thorn. It is curious, however, that while many native saints of more historical importance are little noticed in our English calendars, St Milburge's name appears in quite a number of them, beginning with the Bosworth Psalter, written *c.* A.D. 950. See also the *Acta Sanctorum*, Feb., vol. iii, and Stanton, *Menology*, pp. 81–82. The day assigned her is always Feb. 23.

ST WILLIGIS, Abp. of Mainz, Conf.

A.D. 1011

St Willigis, the greatest statesman and one of the most eminent churchmen of his age, was born of humble parents in the little town of Schöningen. Quite early he showed remarkable ability and was educated for the priesthood. He was Canon of Hildesheim when the Emperor Otto II, who had been greatly struck by him, appointed him first of all chaplain-in-chief of his private chapel and then chancellor of Germany in 971. His wisdom, piety, and outstanding qualities caused Otto to nominate him Archbishop of Mainz and chancellor, as just mentioned, in spite of great opposition from those who resented his humble origin. Benedict VII gave him the pallium and subsequently made him Apostolic Vicar for Germany. He was indefatigable in his energy. It was to him that Otto III, a minor, owed the crown which the archbishop placed on his head at Aix-la-Chapelle in 983, and it was he who, after the death of the Empress Theophania, carried on the government with the Empress Adelaide. When the promising young Emperor died without issue at the age of twenty-one, it was Willigis who contrived to get his cousin Henry of Bavaria elected as his successor—a most judicious choice. Henry II was religious, a great warrior, and a still greater lawgiver, and though he had constantly to fight, he was nearly always successful. These early Emperors protected Germany from the anarchy that prevailed elsewhere in Central Europe : as heads of the Holy Roman Empire, they represented the unity of Western Christendom, and much of their success they owed directly to St Willigis. Absorbed as he might seem to be in politics, the saint never lost sight of his ecclesiastical duties. When he was Regent, he propagated the spread of Christianity in Schleswig, Holstein, Denmark, and Sweden, and at all times he was careful that none but worthy men should be appointed bishops. He did much for the building and restoration of churches. He consecrated the great church of Helberstadt in the presence of the Sovereign, the Empress Adelaide, the Abbess Matilda of Magdeburg, and many distinguished clerics and laymen, and he erected the collegiate churches of St Stephen and St Victor. In Mainz he entirely rebuilt the cathedral, and when it was burnt down on the very day of consecration, he patiently accepted the trial and immediately set about re-erecting it, though it was not completed until the reign of his successor, Bardo. Several bishops were consecrated by him—notably Adalbert, Bishop of Prague, Rathgar of Paderborn, Bernward of Hildesheim, Buchhard of Worms, and Eberhard, the first Bishop of Bamberg. In the midst of worldly cares and successes, he maintained a simple and child-like fear of God and an extraordinary humility. Greatly as he valued the welfare of the Empire, the well-being of the Church was ever paramount. A contemporary and one who knew him wrote of him : " His countenance remained ever unruffled, but even more remarkable was his inward peace. He spoke little, but his few words carried more weight than many oaths from other people." All he did was performed punctually and carefully. He so arranged his recital of the offices and his private devotions that they occupied him until noon - after which hour he transacted state and other business, and, if any time of leisure were left over, he would spend it happily in studying the Holy Scriptures. Every day his steward had to provide food and drink for thirty poor persons and thirteen others were fed with costly dishes from his own table and were given a present in money. The only unedifying episode in his life was a dispute he had with the Bishop of Hildesheim over the nunnery and church of Gandersheim which stood on the boundary between their dioceses. The contention, which was caused by the mischief-making of a nun called Sophia, a sister of the Emperor's, caused grave scandal, and was eventually settled in favour of the Bishop of Hildesheim. At once the archbishop withdrew his claim, and, with his customary humility, did not hesitate to do so openly before the people. "Brother and fellow-bishop," he said, "I resign all pretensions regarding the church and I hand over to you this staff as a token that neither I myself nor any of my successors will ever revive the claim." That he spoke and acted in good faith can be seen from the words of his opponent's biographer, who, speaking of the death of the archbishop, remarks that he passed to the Lord full of years and of good works. He was honoured as a saint immediately after his death, and, in the church of St Stephen, a special Mass is said on the anniversary of his death. Some of his Mass vestments are preserved, but the so-called chalice of St Willigis which was formerly used on his feast does not date from his time. The saint is chiefly known in England through the old tradition which the Rev. S. Baring-Gould has popularised in his well-known poem, "The Arms of Mayence." It describes how the archbishop, at his investment and enthronization, perceiving the empty escutcheon for his arms, and having none of his own, asked that he might be allowed to choose a wheel—as a reminder of his father's trade—and it goes on to relate how the citizens, who had then sneered at him for his plebeian origin, decided after his death to adopt a wheel as the emblem of the city in thanksgiving for his peaceful and glorious reign. In art he is always represented with a wheel.

No ancient biography of St Willigis is known to exist, although a brief summary of his life, corresponding to what may usually be found in the Breviary lessons, has been printed by G. Waitz in *M.G.H. Scriptores*, vol. xv, pp. 743-745. Abundant material concerning him may, however, be found in the chroniclers of the time, all which F. Falk has turned to good account in a series of articles in the periodical *Der Katholik* of Mainz for 1869, 1871, and 1881. There are modern biographies by H. Böhmer (1895) and J. Schmidt, the latter of which appeared as articles in *Der Katholik* for 1911 and 1912, and deals particularly with the attitude of St Willigis to the Holy See. See also Mann, *Lives of the Popes*, vols. iv and v.

FEBRUARY 24

ST MATTHIAS, Ap.

c. A.D. 50

ST CLEMENT OF ALEXANDRIA says that according to tradition, St Matthias was one of the seventy-two disciples whom our Lord had sent out, two by two, during His ministry, and this is also asserted by Eusebius and by St Jerome. We know from the Acts of the Apostles that he was constantly with the Saviour from the time of His baptism until His ascension. When St Peter, in a general assembly held soon after, had declared that it was necessary to elect a twelfth apostle in place of Judas, two candidates were unanimously chosen as most worthy of the dignity, Joseph called Barsabas and Matthias. After devout prayer to God that He would direct their choice, they proceeded to cast lots, and the lot fell upon Matthias, who was accordingly numbered with the eleven and ranked among the apostles. He received the Holy Ghost with the rest soon after his election and applied himself with zeal to the functions of his office. It is stated by Clement of Alexandria that he was remarkable for his insistence upon the necessity of mortifying the flesh to subdue all sensual and irregular appetites—a lesson he had learnt from Christ and which he faithfully practised himself.

The first part of his ministry was spent, we are told, in Judæa, but he afterwards went to other lands. According to the Greeks, he planted the faith in Cappadocia and on the coasts of the Caspian Sea, residing chiefly at Issus. He endured great persecution and ill treatment from the savage people amongst whom he worked, and finally received the crown of martyrdom at Colchis, which they erroneously call Æthiopia. We know nothing for certain of the manner of his death, but the Greek Menæa and other legendary sources say that he was crucified. His body is stated to have been kept for a long time in Jerusalem and to have been translated from there to Rome by St Helen, the mother of Constantine.

The fate of Judas must have filled St Matthias with profound humility and with some measure of apprehension lest he should himself fall. We Gentiles are called to succeed to the inheritance forfeited by the Jews, but we ought to stand continually in watchfulness and prayer lest we fail through presumption or faithlessness and our place be taken by others. The number of God's elect depends not upon our being chosen. His infinite mercy has called us without any merit on our side, but, if we are ungrateful, He can complete His heavenly city while we remain excluded. The greater His goodness and clemency towards us the greater should be our return of love and service, and the more reprehensible will be any failure on our part to respond to our great privileges.

Apart from the short passage in the Acts of the Apostles we possess no reliable source of information concerning St Matthias, but there is a good deal of apocryphal literature connected with his name. In particular the "Acts of Andrew and Matthias in the city of the Cannibals" is a Greek fiction, dated by some as early as the second century, which had very wide currency. We have translations in Syriac, Armenian, Coptic, etc., and even an adaptation in Anglo-Saxon. Further, Origen already knew in his time an apocryphal "Gospel of Matthias," and there has been much discussion in recent years as to whether this is identical with a document from which Clement of Alexandria quotes a sentence or two under the name of the "Traditions" (Παραδόσεις) of Matthias. See, for example, Hennecke, *Handbuch zu den Neutestamentlichen Apokryphen* pp. 90–91, 238, 544, etc.

SS MONTANUS, LUCIUS, AND OTHERS

MARTYRS AT CARTHAGE

A.D. 259

The persecution raised by Valerian had raged for two years, during which many received the crown of martyrdom, including amongst the rest, St Cyprian in September, 258. The proconsul Galerius Maximus, who had pronounced sentence on him, died soon after, but the procurator Solon continued the persecution pending the arrival from Rome of a new procurator. After some days, an insurrection against him broke out in Carthage, and in it many were killed. Solon, instead of making search for the guilty, vented his fury upon the Christians, knowing that such action would be popular with the pagan majority. He accordingly caused the arrest of eight Christians, all disciples of St Cyprian's and most of them clergy. The following graphic account of the proceedings is taken from the Acts of these martyrs: "As soon as we were apprehended, we were given in custody to the officers of the quarter.

When the governor's servants told us that we should be condemned to the flames, we prayed fervently to God to be delivered from that punishment, and He in whose hands are the hearts of men was pleased to grant our request. The governor modified his first intention and committed us to a very dark and incommodious prison where we found the priest Victor and some others: but we were not dismayed at the filth and darkness of the place, for our faith and joy in the Holy Ghost reconciled us to our sufferings, though these were such as cannot readily be described in words. However, the greater our trials the greater is He who overcomes them in us. In the meantime, our brother Renus had a vision in which he saw several of the prisoners going out, each preceded by a lighted lamp, whilst others, who had no such light, stayed behind. He identified us in the vision and assured us that we were of those who went forth with lamps. This gave us great joy, for we understood that the lamp represented Christ, the true light, and that we were to follow Him by martyrdom.

"The next day we were sent for by the governor to be examined. It was a triumph to us to be conducted as a spectacle through the market-place and the streets with our chains rattling. The soldiers, who did not know where the governor would hear the case, dragged us from place to place, until at length he ordered us to be brought into his closet. He put several questions to us: our answers were modest but firm. At length we were remanded to prison, and here we prepared ourselves for new conflicts. The sharpest trial we endured was hunger and thirst, the governor having commanded that we should be kept without meat and drink for several days, insomuch that water was refused to us after our work; yet Flavian, the deacon, added great voluntary austerities to these hardships, often bestowing on others that little refreshment which was most sparingly allowed us at the public charge. God was pleased to comfort us in this our extreme misery, by a vision which He vouchsafed to the priest Victor, who suffered martyrdom a few days after. 'I saw last night,' said he to us, 'an infant whose countenance was of a wonderful brightness, enter the prison. He took us to all parts to find a way of release for us, but there was no exit. Then said he to me: "Thou art still concerned at being here, but be not discouraged for I am with thee: carry these tidings to thy companions and let them know that they shall have a more glorious crown." I asked him where heaven was, and he replied: "Out of the world."' Victor said: 'Show it to me.' The infant answered: 'Where then would be your faith?' Victor said: 'I cannot remember what thou commandest me: tell me a sign that I may give them.'

He answered: 'Give them the sign of Jacob, that is, his mystical ladder reaching to the heavens.' Soon after this, Victor was put to death. This vision filled us all with joy.

"God gave us, the night following, another assurance of His mercy by a vision to our sister Quartillosia, a fellow-prisoner whose husband and son had suffered death for Christ three days before, and who followed them by martyrdom a few days after. 'I saw,' said she, 'my son who suffered: he was in the prison, sitting on a vessel of water, and said to me, "God has seen your sufferings." Then entered a young man of a wonderful stature, and he said, 'Be of good cheer, God hath remembered you.'"

The martyrs had received no nourishment the preceding day, nor had they any on the day that followed this vision; but at length Lucian (who was then a priest, but afterwards became Bishop of Carthage), surmounting all obstacles, contrived to have food carried to them in abundance by the subdeacon Herennianus and by Januarius a catechumen. The acts say they brought the "never-failing food"—very possibly the Holy Eucharist is meant, but the matter is not clear. What is less open to question is the claim the martyrs make to have preserved fraternal charity in spite of difficulties. "We have all one and the same spirit," they write, "and this unites and cements us together in prayer, in mutual intercourse, and in all our actions. These are those bonds of affection which put the devil to flight, which are most pleasing to God, and which by supplication in common obtain from Him whatever is asked. These are the ties which link hearts together, and which make men the children of God. To be heirs of His Kingdom, we must be His children, and to be His children, we must love one another. It is impossible for us to attain to the inheritance of His heavenly glory unless we keep that union and peace with our brethren which our heavenly Father has established amongst us. Nevertheless this union suffered some prejudice in our troop, but the breach was soon repaired. It happened that Montanus had some words with Julian about a person who was not of our communion, but who had found his way into our company" (probably admitted by Julian). "Montanus, on this account, rebuked Julian, and they, for some time afterwards, behaved with coldness, which was, as it were, a seed of discord. Heaven had pity on them both, and, to unite them, admonished Montanus by a dream, which he related to us as follows: 'It appeared to me that the centurions were come to us and that they led us through a long path into a spacious field, where we were met by Cyprian and Lucius. Then we came to a very luminous place where our garments became white, and our flesh even whiter than our garments, and so wonderfully transparent that there was nothing in our hearts that was not clearly exposed to view. Looking into myself, I discerned some dirty stain in my own bosom, and, meeting Lucius, I told him what I had seen, adding that the filth I had observed within my breast denoted my coldness towards Julian. Wherefore, brethren, let us love and cherish union with all our might. Let us be of one mind here in imitation of what shall be hereafter. As we hope to share in the rewards promised to the just, and to avoid the punishments wherewith the wicked are threatened—and as, in short, we desire to be and to reign with Christ—let us do those things which will lead us to Him and to His heavenly Kingdom.' " Up to this point apparently we have the words the martyrs wrote in prison, but the rest of the story was compiled by certain persons present, at the recommendation of Flavian, one of the martyrs.

After suffering extreme hunger and thirst, with other hardships, during an imprisonment of many months, the prisoners were brought before the president and made a glorious confession. Valerian's decree condemned only bishops, priests, and deacons to death. The well-meaning but mistaken friends of Flavian maintained before the judge that he was not a deacon and was therefore not included in the scope of the Emperor's decree. Consequently, although he declared himself to be one, he was not then condemned, but the others were sentenced to death. They walked cheerfully to the place of execution and each one gave exhortations to the people. Lucius, a man of mild and retiring nature, was weak on account of ill health and the hardships of the prison: he therefore went on before the rest, accompanied by few people lest he should collapse in the pressure of the crowd and so not have the honour of shedding his blood. Some cried out to him: "Remember us!"—"Do you also remember me," was his reply. Julian and Victorinus exhorted the brethren to peace, and recommended to their care the whole body of the clergy, especially those who had undergone the hardships of imprisonment. Montanus, who was endowed with great strength of body and mind, cried out many times: "He that sacrificeth to any but the true God shall be utterly destroyed." He also denounced the pride and obstinacy of heretics, telling them that they might discern the true Church by the multitude of its martyrs. A true disciple of St Cyprian, and a zealous lover of discipline, he exhorted those who had fallen not to be over hasty, but faithfully to accomplish their penance. He exhorted the virgins to preserve their purity and to honour the bishops, whom he charged to remain in concord. When the executioner was ready to give the stroke, Montanus prayed aloud to God that Flavian, who had been reprieved at the people's request, might follow them on the third day. To express his assurance that his prayer was heard, he rent in pieces the handkerchief with which his eyes were to be covered and ordered one half of it to be reserved for Flavian, desiring that a place might be kept for his grave that they might not be separated even in the tomb. Flavian, seeing his crown delayed, made it the object of his ardent desires and prayers.

To his mother, who kept close by his side and who longed to see him glorify God by martyrdom, he said : " You know, Mother, how I have longed for the privilege of dying the death of a martyr." In one of the two nights during which he survived, he was favoured with the vision of one who said to him : " Why dost thou grieve ? Thou hast twice been a confessor and thou shalt suffer martyrdom by the sword." On the third day he was brought before the governor and it was clearly to be seen what a favourite he was with the people, for they endeavoured by all means to save his life. They cried out to the judge that he was not a deacon, although he insisted that he was. A centurion presented a billet which set forth that he was not. The judge accused him of lying to procure his own death. He answered : " Is it probable ? Is it not more likely that they are guilty of untruth who maintain the contrary ? " The crowd then demanded that he should be tortured, in the hope that he would recant on the rack, but the judge condemned him to be beheaded. The sentence filled him with joy, and he was led to the place of execution accompanied by a great multitude, including many priests. A shower dispersed the unbelievers, and the martyr was led to a house where he had an opportunity of taking leave of the faithful without the presence of pagan onlookers. He told them that, in a vision, he had asked St Cyprian whether the death stroke was painful, and that the martyr had answered : " The body feels no pain when the soul gives herself entirely to God." At the place of execution he prayed for the peace of the Church and the unity of the brethren, and appears to have foretold to Lucian that he would be Bishop of Carthage—a prophecy which was fulfilled soon afterwards. When he had finished speaking, he bound his eyes with that half of the handkerchief which Montanus had left him, and, kneeling in prayer, received the last stroke.

The " Acts " of Montanus and Lucius may be found in the *Acta Sanctorum*, Feb., vol. iii, and also in Ruinart, *Acta Sincera*, but the best text is that edited from a collation of several new MSS. by Pio Franchi de' Cavalieri in a Supplementheft (No. 8) to the *Romische Quartalschrift*, 1898. Taken as a whole the document may be unhesitatingly commended as a reliable narrative of contemporary date, and this is the conclusion adhered to by such critical authorities as Pio Franchi himself (see his " Note Agiografiche " in *Studi e Testi*, vol. xxii, pp. 1–32 and 111–114) and Père Delehaye (*Les Passions des Martyrs et les Genres littéraires*, 1921, pp. 72–78). At the same time certain difficulties cannot be ignored. It has been pointed out that the whole construction of the story bears a close resemblance to the famous Acts of that other group of Carthaginian martyrs, Perpetua and Felicitas. Messrs. Rendel Harris and Gifford in their edition of the latter text (*Acts of the Martyrdom of SS Perpetua and Felicitas*, 1890, p. 27) have in fact gone so far as to treat the history of Montanus and Lucius as a fiction or plagiarism, based upon the Perpetua document. Without going into detail, it must be sufficient to refer to the discussion of the subject by Pio Franchi and Delehaye. It is in every way probable that the compiler of the later Acts, living at Carthage, would have been familiar with the written story of Perpetua and Felicitas, and that he may justifiably have regarded the manner of treatment as a model to be followed. Père Adhémar d'Alès (in *Recherches de Science religieuse*, vol. ix, 1918, pp. 319–378) identifies the author of the Acts of Montanus and Lucius with the deacon Pontius, who wrote an account of the martyrdom of St Cyprian, but Delehaye (in *Analecta Bollandiana*, xxxix, 1921, p. 171) does not consider that a case has been satisfactorily made out.

ST PRÆTEXTATUS, OR ST PRIX, BP. OF ROUEN AND MART.

A.D. 586

St Prætextatus was chosen Bishop of Rouen in 549, during the reign of Clotaire I, and was present at the third Council of Paris, which was called to abolish incestuous marriages and to remove other crying abuses, and also at the second Council of Tours in A.D. 567. At the death of Clotaire, the French monarchy was divided among his four sons : Charibert became King of Paris, Gontran received Orleans and Burgundy, Sigebert I was made ruler of Austrasia, whilst Soissons fell to Chilperic. The two brothers Sigebert and Chilperic became involved in deadly warfare against each other. Chilperic was married three times - first to Audovera by whom he had three sons, one of whom was called Meroveus, then to a daughter of the Visigothic King named Galvinda who died from poison administered, it was suspected, either by her husband or by his mistress Fredegonda, whom he then raised to the throne. Sigebert had married the murdered Queen's sister Brunhild, who urged him to take up arms against his brother to avenge Galvinda's death. At one time the guilty pair were driven from their country and became exiles in a foreign land, but Fredegonda contrived the assassination of Sigebert in 575, and Chilperic seized Brunhild, her three daughters, and her son Childebert. The latter, however, made his escape and fled to Metz, where he was crowned King of Austrasia. Brunhild, from her prison in Rouen, appealed for help to Meroveus, Chilperic's son by his first wife. The young man dreaded the power of Fredegund, who was anxious to secure the succession for her own son and was not unwilling to take up arms against his father. Furthermore, he fell in love with his step-aunt and married her, thus making common cause with her. Prætextatus was at this time Bishop of Rouen, and he found himself placed in a very awkward position. Meroveus had made Rouen his headquarters and expected or exacted contributions from the Church which it was difficult to refuse. The young man was the bishop's spiritual son—that is to say, he had been baptised by him, and the tie was then considered a very close one. Chilperic was ready to believe accusations against Prætextatus and summoned him to appear before a council of bishops in Paris on the charges of having broken the canons by marrying Meroveus to his aunt and also of fomenting the rebellion by giving aid to the prince. With regard to the first of these charges there is some uncertainty. It is thought by some that the bishop, in order to prevent a grievous scandal, judged the case suitable for a dispensation and actually married them and acknowledged that he had done so, but Gregory of Tours, who was present and who is the authority for all that happened, says that Prætextatus denied having married them. At first the bishop would plead guilty to neither charge, but he was afterwards prevailed upon by false friends to acknowledge that he had favoured and helped Meroveus. He was thereupon condemned and banished to a little island off Coutances. His powerful enemies spared no trouble to blast his reputation, but St Gregory of Tours never wavered in his support. Meroveus and his brothers were put to death by order of the savage Fredegund, who was also suspected of causing the death of her husband to clear the way to the throne for her own son Clotaire II. On the death of Chilperic, Prætextatus returned to his see by order of King Gontran of Burgundy and Orleans, but sorely against the wishes of Fredegund. At the Council of Mâcon he was formally reinstated, and he took a prominent part in the deliberations of that body. He frequently remonstrated with the wicked Queen who often resided at Rouen, and her hatred for him became greater than ever. In 586 she said to him: "The time is coming when thou shalt revisit the place of thine exile."—"I was a bishop always, whether in exile or out of exile," replied the saint, "and a bishop I shall remain; but as for thee, thou shalt not always enjoy thy crown," and he exhorted her to abandon her evil ways. On the following Sunday, soon after midnight, as he was saying Matins in Church, an assassin sent by the Queen stabbed him under the armpit. He was carried to his bed, where he died.

Gregory of Tours is our trustworthy authority for the story just recounted. See also Duchesne, *Fastes Episcopaux*, ii, p. 206.

FEBRUARY 25

ST ETHELBERT, King

A.D. 616

ST ETHELBERT, King of Kent, was the fifth in descent from Hengist, who first settled the English Saxons in Britain in 448. The kingdom of Kent had enjoyed a continued peace for about a hundred years, and had reached a degree of power and prosperity which gave it the pre-eminent position in the Saxon heptarchy in Britain. Ethelbert is said by Bede to have ruled as far as the Humber, and is often styled King of the English. He was brought up a pagan, but married a Christian princess, Bertha, only child of Charibert, King of Paris. By the articles of her marriage, she had full liberty to practise her religion, and she brought with her a venerable French prelate, Liuthard, Bishop of Senlis, who officiated in the ancient church of St Martin at Canterbury. Tradition speaks of the piety and amiable qualities of Queen Bertha, and these no doubt made a great impression on her husband, but his conversion did not take place until the coming of St Augustine and his companions. These missionaries, sent by Gregory the Great, first landed in Thanet, from whence they sent a message to the King announcing their arrival and explaining the reason of their coming. Ethelbert bade them remain in the island, and, after some days, he himself came to Thanet to hear what they had to say. In the meantime he had given orders that they should be taken care of. His first conference with them took place in the open air, as he was afraid they might use spells or some forms of magic which were held to be powerless out of doors. Ethelbert, sitting under an oak, received them well, and, after listening to them, told them that they might freely preach to the people and convert whom they could. As for himself, he could not immediately abandon all that he had held sacred, but he would undertake that the missionaries should be well treated and should have the means to live. Bede tells us that he gave them the church of St Martin in which "to sing, to pray, to say Mass, to preach, and to baptise." Many conversions took place, and it was not long before Ethelbert and many of his nobles were convinced. They received holy baptism on Whitsunday, 597; and the King's conversion was followed by that of thousands of his subjects. From that time, he seemed changed into another man, and, for the remaining twenty years of his life, his chief ambition was to establish the reign of Christ in his own heart and in that of his people. He told Augustine and his followers that they might rebuild the ancient British churches and build others, but, eager as he was for the spread of God's Kingdom, he would constrain no man to change his religion, for, as Bede informs us, he had learnt from his teachers that the service of Christ must be voluntary and not compulsory. He treated all alike, although he felt a special affection for those who had become Christians. In the government of his kingdom, his thoughts were set on increasing the welfare of his people, for whom he enacted excellent laws which were held in high esteem in England in succeeding ages. At the instigation of St Gregory he began to destroy idolatrous temples and converted some of them into Christian churches. His royal palace at Canterbury he gave up for the use of the archbishop, St Augustine: he founded in the city the cathedral called Christ Church and built, outside the walls, the abbey and church of St Peter and St Paul, afterwards called St Augustine's. In his own dominions he established a second bishopric, that of Rochester, where he founded the church of St Andrew; whilst in London, in the territory of the King of the East Saxons, he built the cathedral of St Paul. These and other churches he not only erected but also endowed. He was the means of winning over to Christianity Sebert, King of the East Saxons, and Redwald, King of the East Angles, although the latter subsequently relapsed into semi-idolatry. Ethelbert reigned fifty-six years, dying in 616, and was buried in the church of St Peter and St Paul, where the bodies of Queen Bertha and of St Liuthard already rested. Up to the days of Henry VIII, a light was always kept lighted before his tomb.

We see in this King a very noble type of convert. His reception of the missionaries and his willingness to give them a fair hearing must strike all those who read his history. After his conversion, whilst he was eager to win other recruits, he would constrain no one, and thus aided instead of hindering the labours of the missionaries. The use of force has always been a real enemy to the progress of the faith—even when it appears for the moment to be successful—for it is opposed to the spirit of our Lord and to the essence of Christianity. The evangelisation of the world will be brought about by prayer, by teaching, and by example, but never by force of arms, by persecution, or by compulsion of any kind.

Bede's *Ecclesiastical History* is, practically speaking, our sole authority for the life of Ethelbert (he spells the name Aedilberct), but his account is no doubt entirely trustworthy. Gregory of Tours twice over alludes to the marriage of Bertha to a prince of Kent, but does not name him. The "Dooms" of Ethelbert should now be read in the text of Liebermann, *Gesetze der Angelsachsen,* with its ample notes and glossary. Butler gives on this day a short notice of St Liudhard, Queen Bertha's chaplain, but we know so little of him that nothing need here be added to what has been said above and also on Feb. 4 under "Liudhard" (p. 67).

SS VICTORINUS AND COMPANIONS, MM.

A.D. 284

Victorinus, Victor, Nicephorus, Claudian, Dioscorus, Serapion, and Papias were citizens of Corinth who had made a good confession of their faith in their own country before Tertius the proconsul in 249, at the beginning of the reign of Decius. After being tortured, they passed into Egypt, but whether they were banished thither or whether they went into voluntary banishment is not stated. They completed their martyrdom at Diospolis, the capital of the Thebaid, under the governor Sabinus, in the reign of Numerian. After the governor had tried the constancy of the martyrs with the rack and scourge, he caused Victorinus to be thrown into a great marble mortar. The executioners began by pounding his feet and legs, saying to him at every stroke: "Save thyself: thou canst escape this death by renouncing thy new god." But as he continued constant, the governor became impatient and ordered that his head should be battered to pieces. The sight of this mortar, far from damping the ardour of his companions, seemed on the contrary to arouse in them a desire to share his fate. When Victor was threatened with the same death, his only wish was that his execution should be hastened, and, pointing to the mortar, he said: "Salvation and happiness await me there!" He was immediately cast into it and pounded to death. Nicephorus, the third martyr, was impatient of delay and leaped, of his own accord, into this engine of destruction. The judge, angry at his boldness, commanded several executioners to beat him at the same time. Sabinus caused Claudian, the fourth martyr, to be hacked to pieces, and his bleeding members to be thrown at the feet of those who were still living.

He expired after his feet, hands, arms, legs, and thighs had been cut off. The governor, pointing to his mangled limbs and scattered bones, said to the other three: "It rests with you to avoid this punishment: I do not compel you to suffer." The martyrs answered with one voice: "We would rather ask thee to inflict on us any still more excruciating torment that thou canst devise. We will never violate the fidelity we owe to God or deny Jesus Christ our Saviour, for He is our God from whom we have our being and to whom alone we aspire." The tyrant then commanded that Dioscorus should be burnt alive and Serapion hung up by the heels and then beheaded. Papias was cast into the sea with a stone attached to his neck and drowned. This happened on February 25, the day allotted to these saints in the Western martyrologies, but the Greeks honour them on January 21, said to be the date of their confession at Corinth.

The Syriac text of the Acts of these martyrs was published for the first time by Stephen E. Assemani in the eighteenth century with a Latin translation. In modern times the Syriac has been re-edited from fresh MS. sources by the Abbé Bedjan. A French translation of the same Acts by F. Lagrange was printed in 1852. The substance of the account is probably reliable, though we may suspect a certain amount of embroidery in the details.

ST CÆSARIUS, Conf.

A.D. 369

Cæsarius was the brother of St Gregory Nazianzen, and his father was bishop of that city. Both boys received an excellent education, but whilst Gregory went to study at Cæsarea in Palestine, Cæsarius repaired to Alexandria, where he distinguished himself in every branch of knowledge, specialising in oratory, philosophy, and more particularly in medicine. He perfected his medical studies in Constantinople and became the foremost physician of his age, but he refused to settle there, although the city and the Emperor Constantius begged him to do so. He was afterwards recalled there and greatly honoured by Julian the Apostate, who nominated him his first physician and who excepted him in several edicts which he published against the Christians. He resisted all the efforts of that prince to make him abjure his faith, and was persuaded by his father and brother to resign his posts at court and to retire, in spite of Julian's solicitations. Jovian restored him to his former post and Valens made him also treasurer of his private purse with control of the finances in Bithynia.

A narrow escape in an earthquake at Nicea in Bithynia in 368 made such an impression upon his mind that he renounced the world, and, when he died shortly after, he left all he possessed to the poor. At his funeral his parents were present with lighted tapers in their hands and his funeral oration was preached by his brother St Gregory.

It is from St Gregory's panegyric that most of our information is derived. In virtue of this sermon Cæsarius has been honoured as a saint and is commemorated in the Roman Martyrology. Nevertheless it seems certain that it was only after the earthquake at Nicea and consequently only a few months before his death that Cæsarius received baptism. For the best part of the forty years he lived on earth Cæsarius by his own choice was no more than a catechumen, and was consequently debarred from participating in the sacred mysteries.

ST WALBURG, VIRG. AND ABBESS

A.D. 779

St Walburg is honoured in various parts of France under the names of Vaubourg, Gauburge, and Falbourg, and in Germany and the Netherlands as Wilburga, Waldburga, Warpurg, and Walpurgis.

She was actually an Englishwoman of noble race who belonged to a family of saints, for her father was the West Saxon "King" St Richard. St Willibald and St Winebald were her brothers, and St Boniface her kinsman. She was educated at the monastery of Wimborne in Dorset, where she afterwards took the veil. It is said that she accompanied her father and brothers on a pilgrimage to visit the Holy Places, but this is not certain. When St Boniface set out on his great mission to preach Christianity to the German people, he was accompanied by two of St Walburg's brothers, and when St Tatta was afterwards asked by St Boniface to send some nuns to found a convent in the newly evangelised districts, St Walburga was one of the religious who crossed to the Continent under the care of St Lioba. For two years she lived at Bischofsheim in the diocese of Mainz, but as soon as her brother Winebald founded the double monastery of Heidenheim, she was called upon to rule over the nunnery whilst he directed the monks. At his death she was appointed abbess of both houses by her other brother St Willibald, Bishop of Eichstätt, and she retained this office of superior over men and women until her death. She wrote a Latin Life of her brother and is said to have studied and practised medicine. She was present in 776 at the translation of the body of St Winebald to Eichstätt, and her own relics, interred at first at Heidenheim, were afterward placed beside those of her brother in the church of St Cross. Although the greater part of her remains still rest there, fragments are distributed all over Europe—notably at Brussels, Antwerp, Thiel, Zutphen, and Gröningen. Her fame has been spread throughout Europe from very early times by the so-called miraculous oil—an aromatic watery fluid, perhaps possessed of natural medicinal properties, which flows through an opening in the rock on which rest her relics. Great cures have been ascribed to it even down to the present day. In art, she is represented as a Benedictine Abbess, and she generally carries a flask of oil, but sometimes she holds three ears of corn with which she is said to have cured a girl afflicted with a voracious appetite. She is patroness against thunderstorms and hydrophobia. On the night of one of her festivals, Walpurgisnacht, May 1, the witches were supposed to hold their revels at Blocksberg in the Hartz Mountains. Some of the cultus with which she was formerly honoured—including her attribute of corn—may possibly have been transferred to her from the old heathen goddess Walborg or Mother Earth.

The three or four medieval Latin Lives of St Walburg are all of relatively late date, and no great trust can be placed in the details they record. But the "Hodœporicon" of her brother St Willibald, compiled by a nun in St Walburg's own convent of Heidenheim, is a reliable document, and the Life of St Willibald, incorrectly ascribed to Bishop Reginoldus of Eichstätt, is also of some value. A rather uncritical narrative (*Life of St Walburge*), derived from these materials, was written by Fr. T. Meyrick, S.J., who as an Anglican had contributed a little volume on the Family of St Richard to the series *Lives of the English Saints*, edited by Newman in the early days of the Oxford Movement. A translation of the "Hodœporicon" by Bishop Brownlow of Clifton has also been published by the Palestine Pilgrims' Text Society. The best edition of the Latin texts is that edited by Holder-Egger in *M.G.H. Scriptores*, vol. xv, part i, pp. 86–106. Fuller materials are printed in the *Acta Sanctorum*, Feb., vol. iii. See also Grothe, *Der hl. Richard und s. Kinder*; Stanton, *English Menology*; Künstle, *Ikonographie*, ii, 580.

ST TARASIUS

A.D. 806

St Tarasius, although a layman and the chief secretary to the young Emperor Constantine and his mother Queen Irene, was chosen Patriarch of Constantinople by the unanimous vote of court, clergy, and people, after having been nominated by his predecessor Paul III, who had retired into a monastery. The new prelate, who came of a patrician family, had had a pious upbringing, and, in the midst of the court, though surrounded by all that could flatter pride or gratify the senses, he had led a life of almost monastic severity. He was most loath to accept the dignity which had been conferred upon him, partly because he felt that a priest should have been chosen, but also on account of the position created for the Catholics by the intrigues of the Iconoclasts. The use of images and sacred pictures had become general throughout the Church as aids to devotion, and had been encouraged by the authorities when, all danger of idolatry being over, it became necessary to impress on men's minds that God had actually become man and had been born of a human mother. For this purpose, and as a means of reviving the memory of the saints and of lifting up the soul to God, pictures and images were introduced into the churches. It was about the year 725 that the Emperor Leo the Isaurian determined to abolish the practice, though his efforts were vigorously opposed by Pope Gregory II, by Germanus, Patriarch of Constantinople, and by St John Damascene. Historians in general admit that the Iconoclasts were not moved by any deep religious feeling and that they were merely a nationalising faction called into being and supported by imperial opposition to the monks. Three successive Emperors—Leo, his son Constantine Copronymus, and his grandson Leo the Chazar—had done their utmost to establish the heresy in the East, and Constantine Copronymus in 753 had held a pseudo-council which had decreed the destruction of images—an order which had been obeyed by a great part of the Eastern Church. When Tarasius was appointed patriarch, the last of these three Emperors had died, and his widow, the Empress Irene, had contrived to get the government into her own hands as Regent for her son Constantine, then only ten years of age. Though an artful, cruel, and ambitious woman, she had always been orthodox at heart, and, as soon as she was in power, she set to work to arrest the persecution directed against the monks and the Catholics. Tarasius finding it useless to oppose his election declared that he could not conscientiously accept the government of a see which had been cut off from Catholic communion except on condition that a general council should be held to settle the disputes which divided the Church in regard to holy images. This was agreed to, and he was solemnly declared patriarch and consecrated on Christmas Day. No sooner was he installed, than he sent synodal letters to Pope Adrian, to whom the Empress also wrote in her own name and in that of her son, begging that he would either come in person or at least send learned men as his legates to Constantinople. Besides this Tarasius wrote similar letters to the patriarchs of Alexandria, Antioch, and Jerusalem. The Pope sent two legates, and the Eastern patriarchs who, being under the Saracen yoke and cut off from all intercourse with the Empire, could not come themselves, managed with much difficulty to send deputies. When the legates of the Pope and of the Oriental patriarchs had arrived, as well as the bishops under their jurisdiction, the Council opened in the church of the Apostles in 786. The assembly was, however, so much disturbed by the violence of the Iconoclasts that, by the Empress's desire, they broke up their session and adjourned. In the following year, however, they met again in the church of St Sophia at Nicæa. The papal legates are named first in the Acts, St Tarasius next, and after him the deputies of the Oriental patriarchs. The Council, which held seven distinct sessions, consisted of 350 bishops, besides many other holy priests and confessors. After due debate it was definitely declared to be the sense of the Church to allow to holy pictures and images a relative honour, although, of course, not that worship which was due to God alone. He who reveres the image, it was stated, reveres the person it represents. The pretended council under Copronymus was condemned and declared to have been in no sense a general council. The assembly dispersed after the usual acclamations and prayers for the prosperity of the Emperor and Empress, and synodal letters were sent to all the churches and particularly to Pope Adrian who approved of all that had been decreed.

Tarasius, in obedience to the decision of the Synod, restored holy images throughout his patriarchate. He also laboured zealously to abolish simony, and his life was a model of disinterestedness to his clergy and people. At his table and in his palace he allowed himself nothing of the magnificence of some of his predecessors. Intent on serving others, he would scarcely allow his servants to do anything for him. He permitted himself but little sleep, and all his leisure time was devoted to prayer and reading. He banished the use of scarlet and gold from amongst his clergy and laboured to encourage mortification of the senses, being particularly severe against theatrical entertainments. He often took dishes from his table to distribute with his own hands to the poor, and that none might be overlooked, he visited all the charitable institutions and hospitals in Constantinople.

Some years later, the Emperor became enamoured of Theodota, a maid of honour to his wife, the Empress Mary, whom he hated and whom he resolved to divorce after having lived with her for seven years. To further his unholy purpose he tried to gain over the patriarch, and sent an officer to inform him that the Empress was plotting to poison him. Tarasius answered the messenger sternly: "Tell him I will suffer death and all manner of torments rather than consent to his design." The Emperor, hoping to win him by flattery, sent for the patriarch to the palace, and said to him: "I can conceal nothing from you whom I regard as my father. No one can deny that I may divorce one who has attempted my life. The Empress Mary deserves death or perpetual penance." He then produced a vessel full of the poison which he pretended she had prepared for him. The patriarch, perceiving this to be an attempt to hoodwink him, replied that he was only too sure that Constantine's passion for Theodota was at the bottom of all his complaints against the Empress. He also boldly warned him that even if she were really guilty of the crime, a second marriage during her lifetime would be adulterous. The monk John, one of the legates of the Eastern patriarchs to the seventh Council who was present, also spoke so resolutely to the Emperor that in his fury he drove them both from his presence. No sooner were they gone than he turned the Empress Mary out of the palace and forced her to take the veil. As Tarasius persisted in his refusal to marry him to Theodota, the ceremony was performed by Joseph, treasurer of the church of Constantinople. Tarasius did not think it prudent to excommunicate him lest he should seek to re-establish the Iconoclastic heresy which had so recently been suppressed, but he had to face the resentment of the Emperor, who persecuted him during the remainder of his reign. We are told that spies were set to watch the patriarch's comings and goings, that none was suffered to speak to him without leave, and many of his relations and servants were banished. In the meantime, however, the Empress Irene, dissatisfied at being no longer at the head of the government, gained over the principal officers of the court and army, and having made her son prisoner caused him to be blinded. This was done with such cruelty that he never recovered, but died miserably soon afterwards in 797. Irene reigned for five years, but was deposed by Nicephorus, a patrician, who usurped the Empire and banished her to the Isle of Lesbos, where she supported herself by spinning and eventually died of grief and disappointment.

Under the reign of Nicephorus, Tarasius persevered peaceably in his practices of penance and in the functions of his pastoral office. In his last sickness, as long as he was able to move, he continued to offer the holy sacrifice. Shortly before his death he fell into a trance, as his biographer, who was present, relates, and he seemed to be disputing with a number of accusers who were busily scrutinising all the actions of his life and making accusations. He appeared to be in great agitation as he defended himself against their charges. This filled all present with fear—knowing how blameless his life had been. But a wonderful serenity succeeded, and the holy man gave up his soul to God in great peace after he had ruled his patriarchal see for twenty-one years and two months.

For the ascetical side of St Tarasius's activities our chief authority is the biography by Ignatius the deacon. The Greek text has been edited by A. Heikel in the Proceedings of the Helsingfors Academy. The *Acta Sanctorum*, Feb., vol. iii, only supplies a Latin translation. As pointed out on an earlier page, an excellent account of the Iconoclast controversy is provided in Hefele-Leclercq, vol. iii, part 2 (1910), pp. 741 *seq.* See also Krumbacher, *Geschichte der Byzantinischen Literatur*, 2nd Ed., p. 73; Hergenröther, *Photius*, vol. i, pp. 264–361; and *Byzantinische Zeitschrift*, 1909, pp. 57 *seq.*

ST GERLAND, Bp. and Conf.

A.D. 1104

Gerland was Bishop of Girgenti in Sicily, the cathedral of which city was placed under his patronage, but beyond this fact nothing definite can be stated about him except that he was born at Besançon. From various sources and traditions his life has been reconstructed conjecturally. It is supposed that he came of a noble family, and that he was closely related to the two Norman Counts, Robert Guiscard and Roger, who, early in the eleventh century, set out to free Sicily from the Saracen yoke under which it had groaned for two hundred years. They succeeded in their efforts, and in 1028 they were able to re-establish the Christian religion. They sent for Gerland, who had lately become a priest, and he was at first attached as chaplain to the cathedral of Catania. He became " primicerius " of the chapter and was afterwards appointed precentor of the cathedral of Melitus. He was, however, so scandalised at the dissolute conduct of those with whom he was brought in contact that he returned to his native Burgundy with the intention of leading a solitary life. Count Roger recalled him to Sicily to appoint him Bishop of Girgenti, and he was consecrated by Pope Urban II in 1093. He found much to do in a land where the Moslem barbarians had ruled for so long. He re-established the cathedral which one of his predecessors, Libertenus, had built, but which had been reduced to ruins. As Sicily was not yet free from incursions from the Saracens, Gerland caused the new building to be erected in a higher part of the town where it stood beside a strong citadel which could protect it. This work and the erection of an episcopal palace occupied six years. He then applied for and received from the Count a charter setting forth the limits of his jurisdiction. He subsequently received a papal Bull dealing with the same matter. These material cares in no way diverted the attention of the holy man from spiritual labours. He sought out Jews and Saracens, had private interviews with them besides public conferences, and converted many, baptising them himself. His success has been described as marvellous. After he had ruled Girgenti for eleven years he was summoned to Rome, apparently on account of the illness of Urban II, for whom he had a filial affection, and he was present at the Pope's death. On his homeward journey, as he passed through Calabria, he visited the Bishop of Balnearia, who would gladly have detained him, but he was in a hurry to get back. He begged the bishop to pray for Gerland when he should hear of his death, and as he expired in the following year, it seems evident that he foresaw his approaching decease. He was buried in his cathedral which, a few years later, was dedicated to him. He is honoured in Sicily and at Besançon.

See the *Acta Sanctorum,* Feb., vol. iii; Lauricella, *St Gerlando, Vescovo e Protettore di Girgenti,* 1893.

BD. ROBERT OF ARBRISSEL

A.D. 1116

When Silvester de la Guierche, chancellor to the Duke of Brittany, became Bishop of Rennes, he delegated his chancellorship to a learned and pious doctor of the University of Paris, Robert of Arbrissel, whom he also appointed his Vicar-General. Vested with full powers in the diocese, Robert set about restoring ecclesiastical discipline, putting down simony, checking incestuous marriages, and enforcing clerical celibacy. By his vigorous measures, he roused so much opposition that, upon the death of Bishop Silvester, he had to leave Brittany. For a time he taught theology at Angers, but he soon felt the call to consecrate himself entirely to the service of God, and retired into the forest of Craon in Anjou, where he lived as a hermit, practising great austerities, eating only roots and wild fruit, and wearing a pigskin habit. His fame soon spread, and great numbers of people came out into the wilds to live as anchorites under his direction. The stream of new disciples continued to flow, and they became so scattered that, finding that he could not exercise supervision over them all, he divided them into three settlements, one of which remained under his charge, whilst the others were entrusted to two of his followers, Blessed Vitalis of Mortain, the founder of the Order of Savigny, and Blessed Raoul de la Futaye, who established the abbey of St Sulpice at Rennes. His own settlement was the monastery of regular canons called De la Roe which obtained a Bull of confirmation from Pope Urban II in 1096. This pope, after hearing him preach at Angers, invested him with the powers of an apostolical missionary and charged him to preach the Crusade. To do this, he was obliged to come out into the world and to leave his colony, which he placed under the charge of the Bishop of Angers. In 1099 Blessed Robert founded another settlement of huts—this time in the valley of Fontévraud in a tract of undulating and uncultivated land on the boundaries of Poitou and Anjou. Men and women gathered about him, and he soon found it desirable to establish separate residences for men and women. The women sang the praises of God continually, and the men divided their time between their religious exercises and tilling the soil. They were organised under the rule of St Benedict, with perpetual abstinence from flesh, and they were under the special patronage of the Blessed Virgin. They lived on the produce of the soil or by the labours of their hands, supplemented by the alms that were sent them, and they were called "The Poor of Jesus Christ." Robert appointed as superioress Hersinda of Champagne, who was related to the Duke of Brittany ; and as coadjutress the Baroness of Chemille, Petronilla of Craon, who survived Hersinda and became sole abbess. By an arrangement not without earlier precedents, he made the abbess superioress also over the men, who lived some way off in a monastery, the heads of which she nominated. The holy founder prescribed so strict a silence in his Order that it was forbidden, without necessity, to speak, even by signs. The law of enclosure was not less strict, and yet the new foundation gave rise to some scandal. It would seem that Blessed Robert was so single minded and unworldly that he credited others with his own sincerity, and accepted all sorts of people without testing their vocation. A certain number of women of dissolute lives, moved by passing compunction, joined themselves to the Order and then lapsed. This caused the Bishop of Rennes and Geoffrey, Abbot of Vendôme, to write letters of accusation and reproof, which had the result of making Robert take such strict measures to avoid a recurrence of the scandal that the abbot of Vendôme subsequently became his firm friend and a staunch upholder.

Among the conversions of which Blessed Robert was the instrument, none was more famous than that of Queen Bertrade, daughter of Simon de Montfort. She had left her husband Fulk, Count of

Anjou, to marry Philip I, King of France, and Urban II had twice excommunicated him, first for marrying her and then for taking her back after having put her away. After they had finally parted, and Bertrade had retired to an estate of hers in the diocese of Chartres, she was so powerfully moved by the exhortations of Blessed Robert that she renounced the world and took the veil at Fontévraud. Many other women of noble family embraced the religious life under the direction of the holy founder, and after his death, several queens and princesses took sanctuary in the monastery, flying from the corruption of the world. Among its abbesses were fourteen princesses, of whom five were of the royal house of Bourbon. Robert founded three convents for women, all strictly enclosed, one for single women and widows, called the Grand Moutier, another for penitents, dedicated to St Mary Magdalene, and the third for leprous and infirm women under the patronage of St Lazarus. The men's monastery was entirely distinct, and in it Blessed Robert dwelt until his death, under obedience to the Abbess Petronilla de Craon, widow of the Baron of Chemille. He lived to see three thousand nuns in his foundation, and the Abbé Suger, writing to the Pope about fifty years after the founder's death, says that there were at that time between five and six thousand religious in the Order of Fontévraud.

The most valuable study of Robert of Arbrissel is that of J. von Walter, *Die ersten Wanderprediger Frankreichs*, Theil I, Robert von Arbrissel, 1903. In the *Acta Sanctorum*, Feb., vol. iii, the principal sources are printed, but it can no longer be maintained that the letters of Marbodus, Bishop of Rennes, and Geoffrey, Abbot of Verdun, which severely criticise Robert of Arbrissel, are not authentic. Very probably Geoffrey was misled by vague popular rumour, and it is not likely that there was real foundation for the astounding test of continence which Robert is alleged to have practised. That he was eccentric, and even in some things extravagant, cannot be doubted, but this recognised fact easily explains how it was possible that exaggerated stories might be circulated concerning him. See also Poncelet in the *Analecta Bollandiana*, xxiii (1904), pp. 375-377.

BD. AVERTANUS, Conf.

A.D. 1380

Limoges was the birthplace of Blessed Avertanus, a holy lay brother of the Carmelite Order. From his babyhood he gave promise of future holiness, and, as soon as he could speak, he would prattle about God and talk to Him. He was never naughty, nor did he want to play like other children, but he would pray and fast and often appeared rapt in contemplation. Very early he began to long to join a religious Order, and ardently desired to know God's will in the matter, for he was too humble to take the step on his own responsibility. One night he had a vision of an angel, who talked with him and who enjoined him to enter the Carmelite Order. Overjoyed, he gave thanks to God and in the morning he laid the matter before his parents. Although they were pious people, they were greatly distressed at the idea of losing the hope and prop of their old age, but Avertanus persuaded them that it was the will of God and that in his cell he would not be so far away, so that in the end they yielded and dismissed him with their blessing. The prior of the Carmelite monastery of Limoges admitted him at once, and the brethren seem to soon have realized that the newcomer was a youth of singular holiness. They recorded that, when he received the habit, angelic voices mingled with their own chants in the chapel and that the Blessed Virgin herself was seen with her hand extended in blessing above the head of the humble lay brother. When not at prayer, it was his delight to perform the most menial tasks in the convent, but the greater part of his time was spent at his devotions. So constantly had he bent his knees in prayer since his childhood that they had become as hard as iron. He was often found in his cell entirely rapt in ecstasy, and it was with the greatest difficulty that he could be recalled to ordinary life. At night he was wont to get up from his bed and creep on hands and knees up to the top of one of the rocky hills near the monastery: he would cut his breast with sharp stones till he bled, and then, with his arms outstretched in the form of the cross, he would pray on the hilltop till daybreak. He had such a horror of money that he would not touch it or speak of it or even see a coin if he could help it.

He had implored his superior with tears not to oblige him to receive the little subsidy that was usually given for clothing and necessaries, pleading his desire to follow our Lord in complete poverty. At length he was inspired with a great wish to visit the Holy Places, and, with the prior's consent, he started off for Rome with a companion called Romaeus. As his biographer remarks, theirs was not the sort of pilgrimage which combines pleasure and comfort with religion. They made their way painfully over the Alps in winter, and, when they reached Italy, they found that the plague was raging and that the gates of the cities were closed against all strangers and tramps who might spread the disease. It was in the cities that pilgrims were usually accommodated, but the two men made their way as best they could till they reached, in the suburbs of Lucca, the hospital of St Peter, which had been founded for the care of the infirm and the entertainment of strangers. Here they were taken in, and the next morning Avertanus attempted to enter the city, but the gatekeepers refused to admit the gaunt and ragged pair. No doubt they were justified, for, by the time Avertanus had returned to the hospital, he was in a high fever, having apparently contracted the dread disease. He grew rapidly worse, and was divinely warned that his last hour was approaching. He uttered three prophecies, *viz.*, that a great general schism would be healed through the intercession of the Blessed Virgin, that the city of Lucca which had rejected him in life would honour him after his death, and that the hospital of St Peter would pass into the care of the Carmelites. He received the last sacraments and died happily in the midst of a vision of Christ and the angels. Blessed Romæus did not long survive him. Stricken with the complaint and sad at the loss of his friend, he hourly grew weaker until the eighth day, when he passed away to rejoin Avertanus whom his dying eyes had beheld in glory surrounded by an innumerable host of saints.

See *Acta Sanctorum*, Feb., vol. iii. The biography given in Grossi, *Viridarium Carmelitanum*, from which the above account is mainly derived, cannot be considered a very reliable source.

BD. CONSTANTIUS A FABRIANO

A.D. 1481

Early in the fifteenth century, there lived at Fabriano a boy of such extraordinary piety that even his parents would sometimes wonder whether he were not rather an angel than a human child. Once, when his little sister was suffering from a disease which the doctors pronounced incurable, Constantius Bernocchi asked his father and mother to join him in prayer by her bedside that she might recover. They did so, and she was immediately cured, nor did the symptoms of her illness ever recur. He had a wonderful influence over the most hardened sinners and brought many to repentance. At the age of fifteen, he was admitted to the Dominican convent of Santa Lucia which was near his home, and he seems to have received the habit from the hands of Blessed Laurence of Ripafratta, at that time prior of this house of strict observance. As a novice, we are told that he excelled in his studies, and, after his ordination, he taught theology and philosophy in the principal cities of Italy. He was one of those concerned with the reform of San Marco in Florence, and it was whilst he was living and teaching in that city that it was discovered that he had the gift of prophecy or second sight. He warned one of his pupils not to bathe or he would be drowned: the young man disregarded the warning, and no sooner had he entered the water than he sank, and his body never rose again. He also predicted the sack of Fabriano which took place in 1517. The death of St Antoninus was made known to him at the moment that it took place, and this vision is mentioned by Pope Clement VII in his Bull for the canonisation of that saint. He was also credited with the power of working miracles, and is even said to have raised a dead man to life. Several times he was Prior of Fabriano and Perugia, and besides the cares of his office he acted as peacemaker outside the convent and quelled popular tumults.

The joyous spirit conspicuous in many saints of his Order was denied him. Constantius was usually sad, and when some one asked him why he so seldom laughed, he answered: " Because I do not know if my actions are pleasing to God." He used to say the office of the dead every day and often the whole psalter which he knew by heart. He urged this devotion on others, and said that when he desired any favour and recited the psalter, for that intention, he never failed to obtain his petition. He wore a hair shirt which was studded with nails, and he never retired to rest after Matins, but stayed near the altar, praying until morning.

With the assistance of the municipal council, he rebuilt the monastery of Ascoli and lived and died there, in spite of the entreaties of the people of Fabriano that he should spend his last years amongst them. He was esteemed so holy that it was reckoned a great favour to speak to him or even to touch his habit. Upon the news of his decease, the Senate and municipal council assembled, " considering his death a public calamity," and they resolved to defray a large part of the cost of a public funeral. His head was treasured at Fabriano, whilst his body remained at Ascoli.

The most reliable source of information concerning Bd. Constantius is Père Mortier's *Maîtres Généraux de l'Ordre des Frères Prêcheurs*, in which he lays much stress upon the holy friar's theological attainments and the influence he exercised, after the example of Bd. Raymund of Capua, in promoting the reform of the Order. See also Procter, *Lives of the Dominican Saints*.

BD. SEBASTIAN AB APPARICIO

A.D. 1600

The son of poor and pious parents, Blessed Sebastian was sent out into the fields, as a child, to mind the sheep. At the age of fifteen, in order to help his family, he went as servant to a rich widow at Salamanca, but, as he found he was exposed to temptation, he left her suddenly and became valet to a wealthy man. After a year he returned to more congenial work as servant to two farmers at San Lucar. He could combine his work in the fields with prayer and contemplation, and he remained there for eight years, during which period he earned enough to give marriage portions to his sisters. At the close of that time, being once more assailed by temptation, he saved himself by running away, and was moved to cut himself off completely from his native land and to go to America. He settled in Mexico at Puebla de los Angeles, and began by doing agricultural work. Soon he found a better opening and started a carrying business—conveying merchandise from Zacatecas to Mexico and running a sort of post. He then undertook the construction of roads, and, through his enterprise and industry, became a rich man. The money he made he gave away freely in charity, providing dowries, freeing prisoners, feeding the poor, and lending to farmers without ever asking for repayment. His authority and prestige amongst Spaniards and Indians became immense : his judgement was accepted in the settlement of any dispute. In the midst of his wealth, he practised great austerity, sleeping only on a mat and eating the poorest food. In 1552 he retired from his business and bought a large property near Mexico, where he could live a quieter life, and for twenty years he developed the soil and bred cattle. He was often urged to marry, and, at the age of sixty, he married a poor but virtuous girl at the entreaty of her relations. Upon her death he married again, but in both cases the marriage, by mutual consent, was never consummated. After the death of his second wife, when he was seventy years of age, he contracted so dangerous an illness that his life was despaired of. However, he recovered, and regarding it as a warning and call from heaven, he made over everything he possessed to the Poor Clares and received the habit of the Third Order of St Francis. At first he gave his services to the Poor Clares, but he soon felt drawn to the monastic life and entered the convent of the Friars Minor of the Observance in Mexico. Old as he was, he was full of fervour and proved an exemplary novice, deeply humble and perfectly obedient. He was transferred first to Tecali and then to Puebla to join a community of over a hundred friars, where he spent the last twenty-six years of his life in the wearisome and humble rôle of begging brother. It was said that angels were seen to accompany the aged man on his long and arduous journeys and to guide him when he did not know the way. He had a wonderful power over all beasts, and could instantly tame mules and even wild animals.

To obtain food for the large community he used to have to take carts, drawn by oxen, across great tracts of country to carry the corn and other food given by charitable people, but the aged man never had the least trouble with the animals, which obeyed the slightest movement of his lips.

He lived to the great age of ninety-eight, and his one sorrow at the last was that, because he was not able to retain what he swallowed, he could not receive the Blessed Sacrament. The Holy Eucharist was carried into his cell that he might adore it, and he was so overcome with holy joy that he caused himself to be placed on the bare ground and poured out his soul in an ecstasy of thanksgiving to God. He was beatified in 1787 by Pius VI.

See M. Cuevas, *Historia de la Iglesia en Mexico,* vol. i ; Léon, *Auréole Séraphique* (Eng. Trans.), i, 313–319.

BD. JAMES (DIOGO, OR DIDACUS) CARVALHO, MART.

A.D. 1624

There were two beatified Jesuit martyrs named Carvalho who were put to death in Japan in the year 1624. They were both Portuguese, but apparently were not related. The places where they suffered were many hundred miles apart, and while one died in February from cold and exposure, the other in August was burnt alive by a slow fire. James (called Diogo in Portuguese, Diego in Spanish, and often Didacus in Latin) with whom we are here concerned, was born at Coimbra in 1578. He left Portugal for the East in 1600, was ordained priest at Macao (the Portuguese island settlement at the entrance of the Canton river), and penetrated into Japan in 1609. He laboured for five years in the neighbourhood of Kyōto, or, as it was then called, " Miyako " (*i.e.*, capital), until the terrible persecution broke out in 1614 which was heralded by the edict of the former Shōgun, Ieyasu, still the real ruler of the country, banishing all Christian teachers from Japan. Whether Father Diego was deported or simply withdrew in obedience to the order of his Jesuit superiors is not clear, but we know that at the close of 1614 he went from Macao with Father Buzomi to begin a mission in Cochin China. Returning to Japan in 1617, he spent the rest of his days under very arduous conditions in the more northern districts of the central island (Hondo). On two occasions at least, he crossed over to Yezo (the northern island, now called

Hokkaïdo) where he was the first Christian priest to offer the holy sacrifice of the Mass, and where he came into contact with the Ainos, of whom he has left an interesting description in one of his letters.

Meanwhile the persecution throughout Japan had become increasingly severe, and, while there were many glorious exceptions, the number of flagrant apostasies in the families of the Christian Daimyōs had given terrible scandal. Hidetada, the son and successor of Ieyasu, launched edict after edict, each one more relentless than the preceding. On pain of being burned alive, all Japanese were forbidden to have the slightest relations with the priests. The same punishment was extended to the women and children, and even to the neighbours of those who had rendered themselves guilty of an infraction of the law. The Daimyōs were rendered responsible for the Christians who were discovered in the territories they ruled. One of the more prominent Daimyōs in the early part of the seventeenth century was Date Masamune of Sendai. Some of the missionaries believed him to be a fervent catechumen, but though he had favoured the Christians he never went so far as to receive baptism. He had, however, become very friendly with the Spanish friar Louis Sotelo who afterwards died a martyr's death, and Sotelo, writing at a later date to Pope Gregory XV, even then describes Date as eager to have the Christian faith preached in his dominions. How far Date was sincere is an extremely doubtful matter, but in 1613, either of his own initiative or yielding to Sotelo's instances, he sent an embassy to the King of Spain and the Pope. Father Sotelo himself and Hasekura Rokuyemon, Date's most trusted henchman, were the leaders, and this deputation of some 250 Japanese, who were vaguely regarded as representing the "King" of Japan, made a considerable impression both at the Spanish court and in Rome. But before the ambassadors arrived in Europe, the era of persecution had begun in their own country. When the news of this deputation overseas, about which he had not been consulted, reached Ieyasu, that crafty and extremely capable ruler, whose life-work it had been to break down the feudal power of the Daimyōs, allowed Date Masamune to feel the full weight of his displeasure. Probably he discerned in this embassy the germ of a design on Date's part to strengthen himself against the authority of the Shōgun by forming a European alliance. In any case he was determined that this audacious vassal should not in future carry out a policy of toleration for Christian propaganda, and he made his will known very clearly to that effect.

As soon, then, as the ambassadors (without Sotelo, who was detained in Mexico for many months) returned to Japan in the year 1620, it seems that under Date's orders Hasekura, who had been baptised at Madrid in the presence of the King of Spain, incontinently apostatised with all the members of the embassy. Moreover, in the course of the next few years a systematic attempt to round up the Christians was carried out in Masamune's territory. The crisis came in the winter of 1623–1624. Father Diogo who, with a band of fugitive Christians, had hidden himself in a remote valley among the hills, was tracked by the footsteps of the party in the snow. We have a terrible account of the barbarity with which the Christians were treated after their capture. In spite of the fact that a blizzard was raging and that the cold was intense, they were stripped almost naked and left to wait for many hours in the open, without shelter of any kind. Eventually they were fettered and compelled to travel on foot several days' journey to Sendai. Two of the band, unable to keep up, were decapitated on the spot, and the escort tested the keenness of their blades by cutting to pieces the naked corpses.

When they reached Sendai an attempt was made to appeal to Date Masamune, but he refused to grant any audience or to admit any discussion of the matter. The weather still remained exceptionally severe, and on February 18 Father Diogo and some nine others, native Japanese, were stripped of their clothing, tied to stakes, and compelled to stand and sit alternately, each in a shallow pit of freezing water which reached above their knees. After three hours they were taken out and invited to apostatise. Two of them, utterly incapable of movement, died shortly afterwards on the sand on which they had thrown themselves in helpless agony. Father Diogo, owing perhaps to the fact that a certain consideration had been shown him during the journey of the previous days, gave proof of greater vitality than the rest. He sat down on his heels in Japanese fashion and recollected himself in prayer. During an interval of four days fresh attempts were made to persuade them to renounce Christianity, but without result; and on February 22 the same torment was repeated. Seven of them died in the course of the afternoon, praying aloud as long as strength remained, and encouraged by the father with comforting words until the last. At sunset the Jesuit alone survived, and from some faithful Christians who hung about the piteous scene it was learnt that he expired just before midnight. In the morning the bodies of the victims were hacked to pieces and thrown into the river, but the head of Father Carvalho and those of four others were recovered and preserved as relics.

See L. Pagès, *Histoire de la Réligion chrétienne au Japon*, i, pp. 469–477, etc. ; Boero, *Relazione della gloriosa Morte di* 205 *BB. Martiri nel Giappone*, pp. 107–110. An examination of the map shows that Sendai is in approximately the same latitude as Cordova, Messina, and San Francisco. Moreover, being on the coast, it can be at no great elevation above sea-level. There is consequently no reason to suppose the existence of any extremely low temperature in February, but it was freezing, for the witnesses speak of ice forming on the water. For those already exhausted by exposure a greater cold would have meant a quicker and more merciful death.

FEBRUARY 26

ST ALEXANDER, METROPOLITAN OF ALEXANDRIA

A.D. 328

ST ALEXANDER, the successor of St Achillas in the see of Alexandria, is chiefly celebrated for the determined resistance he offered to the heresy which Arius, an Alexandrian priest, first began openly to propagate during his patriarchate. The saint was a man of apostolic doctrine and life, charitable to the poor, and full of faith, zeal, and fervour. He admitted to the sacred ministry by preference those who had sanctified themselves in holy solitude, and was happy in his choice of bishops throughout all Egypt. It seemed as though the devil, enraged at the disrepute into which idolatry was falling, had endeavoured to repair his losses by fomenting this new and impious heresy. Arius was a man well versed in profane literature, a subtle and persuasive dialectician, who under an exterior show of virtue concealed great ambition and a proud and jealous spirit. As far back as in the time of St Peter, the predecessor of St Achillas, Arius had joined Meletius, the Bishop of Lycopolis, in a schism, but had quitted that faction and had so well satisfied St Peter of his repentance that the patriarch had ordained him deacon. Soon afterwards Arius began to raise disturbances in favour of the Meletians and fabricated accusations against his archbishop, who was obliged to excommunicate him. This sentence St Peter could never be induced to revoke, but his successor St Achillas, upon the culprit's feigned repentance, admitted him to communion, ordained him priest, and gave him the charge of one of the churches in Alexandria. After the death of Achillas, he aspired to his see, and when St Alexander was preferred, he became his mortal enemy. Unable to assail the saint's life and conduct which were irreproachable, all his endeavours to attack him were levelled at his doctrine, in opposition to which Arius denied the divinity of Christ. This error he at first taught only in private, but about the year 319, having gained adherents, he boldly asserted not only that Christ was not truly God, but also that the Son was a creature, that there was a time when He did not exist, and that He was capable of sinning. According to St Athanasius he also held that Christ had no other soul than this created divinity or spiritual substance made before the world, and consequently that it truly suffered on the cross, descended into hell, and rose again from the dead. Arius won over two of the leading clergy in the city, many women, twelve deacons, seven priests, and two bishops. On the other hand many of the orthodox party declaimed loudly against these blasphemies and were disposed to be scandalised by the lenity of St Alexander, who, being one of the mildest of men, at first made use of gentle methods and by kindly expostulations and sound argument sought to bring Arius back to the true faith. As his efforts proved ineffectual and the Arian faction grew in strength, the patriarch summoned Arius to appear in an assembly of the clergy, where, being found to be obstinate and incorrigible he was excommunicated, together with his adherents. About the end of the year 320, at a council held in Alexandria, Arius was again tried, his sentence of excommunication being confirmed by nearly a hundred bishops who were present. Arius soon afterwards retired, first to Palestine and then to Nicomedia, where he lived under the protection of the Bishop Eusebius, who had great influence with the Emperor Constantine and his sister. St Alexander wrote a letter to Pope St Sylvester and a circular epistle to the other bishops of the Church, giving them an account of the heresy and of the condemnation of the heretic. Arius, Eusebius, and many others subsequently wrote to the patriarch asking him to remove his censures, and the Emperor himself urged upon him a reconciliation with Arius in a letter which he sent to Alexandria by Osius with express orders to inquire into the true state of affairs. The deputy returned to his master better informed about the whole matter, and convinced him of the necessity of a General Council as the only means of restoring peace to the Church and of stemming the growing evil. Alexander had already recommended this course in several letters. The prince accordingly invited the bishops to meet at Nicæa in Bithynia and defrayed their expenses. Three hundred and eighteen in number, they assembled in the imperial palace on June 19, 325. Pope St Sylvester could not attend in person by reason of his great age, but he sent his legates who presided in his name.

For several days they considered the doctrines of Arius, who was himself present, and both Marcellus of Ancyra and St Athanasius whom St Alexander had brought with him exposed the falsity of the new doctrines and completely confuted the Arians. The heretics used great dissimulation in admitting the Catholic terms, and the fathers, to exclude all evasions, declared the Son to be consubstantial with the Father, inserting a clause to that effect in the profession of their faith called the Nicene Creed, which was drawn up by Osius and subscribed to by all but a few Arians. The heresy was emphatically and finally condemned, and Arius and a few others banished by the Emperor to Illyricum. The Council, after adding twenty canons of discipline, closed about August 25 with a magnificent entertainment given to the prelates by the Emperor, who dismissed them with costly presents. St Alexander, after this triumph of the faith, returned to Alexandria, where he died two years later, having named St Athanasius as his successor.

A true disciple of Christ living in sincere humility and distrust of himself will be naturally inclined to submit to all authority appointed by God, and will find in it his peace, security, and joy. This happy disposition of his soul is his bulwark against self-sufficiency and pride of intellect which are the source of half our troubles. Pride of intellect is commonly associated with a spirit of revolt and independence, and the man who is possessed by this devil is fond of his own conceits, confident and obstinate. However strong the light of evidence may be, such a man will endeavour to shut out all the beams that reveal to him a truth contrary to his own persuasion. But, do what he will, some rays will force themselves into his soul, disturb his repose and plant in his heart the sting of remorse. Unfortunately, however, such prickings of conscience rarely have any good result. Jealousy and combativeness spring up to reinforce the old self-assurance. They foster the disorder and in the end render it incurable. This is the true portraiture of Arius and the other heresiarchs and firebrands of the universe. Let us watch our thoughts and stifle the beginnings of that confidence in our own judgement and impatience of rivalry which are the source of so much mischief.

We have no proper biography of St Alexander, but the Church historians, Socrates, Sozomen, and Theodoret, supply a good deal of information. See the *Acta Sanctorum*, Feb., vol. iii ; and also *Dict. Christ. Biog.*, vol. i, pp. 79–82, and Hefele-Leclercq, *Conciles*, i, pp. 357 *seq.* and 636, note.

ST NESTOR, Bp. and Mart.

A.D. 251

Pollio, governor of Pamphylia and Phrygia during the reign of Decius, sought to curry favour with the Emperor by the cruelty with which he enforced his edict against the Christians. At that time the bishop of Magido was Nestor, a most holy man who was held in great respect by Christians and pagans alike. He realised that he was a marked man, but his only care was for his flock whom he sent to places of safety whilst he remained quietly at home to pray for his people and to await his fate. He was actually at his devotions when he was told that the officers of justice had come for him. They greeted him respectfully when he appeared at the door, and he said : " My sons, what brings you here ? " They replied : " The Irenarch and the curia summon thee." Thereupon he signed himself with the sign of the cross, and with his head covered by his scarf, he followed them to the forum. As he entered, the whole court rose to its feet as a mark of respect, and he was led to a place apart and seated in a chair whilst the magistrates sat on stools. The Irenarch said : " Sir, dost thou not know the order of the Emperor ? "—" I know the order of the Almighty—not that of the Emperor," was the reply. " O Nestor, give way quietly that you may not be condemned," said the magistrate, but the bishop was inflexible, and when the Irenarch warned him of tortures, Nestor replied : " The only torments that I fear are those of my God. Be assured that in torture and out of torture Him only will I confess." Regretfully the court recognised that he must be sent to the governor, and the Irenarch took him to Perga, which was reached on the fourth Saturday. Here he was no longer amongst friends, but his reputation had preceded him, and, when the Irenarch had presented him to Pollio, he was at first urged kindly and courteously to abjure his religion. He firmly refused, adding : " Though you torture me with chains, or wild beasts, or the sword, as long as I have breath in my nostrils I will glorify the name of Jesus Christ my Lord." The judge caused him to be extended on an instrument of torture called the little horse, and as the executioner laid bare his sides and tore them with iron hooks, Nestor sang : " I will give thanks unto the Lord at all times : His praise shall be ever in my mouth." The judge asked if he was not ashamed to put his trust in a man who had died a violent death. " Let that be my confusion and that of all who call upon the name of the Lord," was Nestor's answer. The crowd began to clamour that he should be put out of his sufferings, and Pollio said : " Wilt thou sacrifice or no ? Wilt thou be with us or with thy Christ ? " The martyr replied : " With my Christ I have ever been, with Him am I now, and with Him shall I be for evermore." Pollio then ordered that he should be crucified, and the sentence was carried out. As he hung on the cross, he exhorted and encouraged the Christians who stood round. His passing was like a triumph, for, as he cried out : " My children, let us kneel and pray to God through the same Lord Jesus Christ," the whole of the crowd—Christians and pagans alike—knelt down and prayed, whilst he breathed forth his last breath.

The least unsatisfactory account of the martyrdom of St Nestor is that presented in a Latin text printed in the *Acta Sanctorum*, Feb., vol. iii. We do not possess the original Greek. Pio Franchi de' Cavalieri " Note Agiografiche " in *Studi e Testi*, vol. xxii, p. 97, agrees with Allard in attributing to the document " a flavour of high antiquity," even if we cannot with confidence pronounce it to be an authentic relation by a contemporary. In the notes referred to, Franchi has published another Greek recension of the story. *Cf.* also *B.H.G.*, 2nd Ed. n. 1328.

ST PORPHYRIUS, Bp. of Gaza and Conf.

A.D. 420

Porphyrius came of a noble and wealthy family of Thessalonica (the modern Salonika) in Macedonia. Turning his back upon the world, he left friends and country at the age of twenty-five and went to Egypt, where he consecrated himself to God in a famous monastery in the desert of Scete. After five years spent in the penitential exercises of a monastic life, he made his way to Palestine to visit the holy places of Jerusalem. After this he took up his abode in a cave near the Jordan, where he passed five more years in great austerity, until a complication of diseases obliged him to leave that place and return to Jerusalem. There he never failed daily to visit all the Holy Places, leaning on a stick, for he was too weak to stand upright. It happened about that time that Mark, an Asiatic who afterwards wrote his life, also came to Jerusalem as a pilgrim. He was greatly edified by the devout assiduity with which Porphyrius continually visited the scene of our Lord's Resurrection and other Stations, and seeing him one day struggling with difficulty to climb the steps in the church built by Constantine, he ran to offer his assistance. Porphyrius, however, refused, saying : " It is not right that I, who have come here to implore pardon for my sins, should be helped to make my task easier : rather let me undergo some trouble and inconvenience that God, seeing it, may have compassion on me." Feeble as he was, he never omitted his usual visits to the Holy Places and he daily partook of the Blessed Sacrament. The only thing which troubled him was that his paternal estate had not as yet been disposed of and the proceeds given to the poor. This commission he entrusted to Mark, who set out for Thessalonica and in three months' time returned to Jerusalem with money and effects to the value of four thousand five hundred pieces of gold.

When the holy man saw him, he embraced him with tears of joy, but Mark scarcely recognised Porphyrius, so completely had he recovered his health. His face had lost its pallor and was now fresh and ruddy. Seeing his friend's amazement, he said with a smile: "Do not be surprised, Mark, to see me in perfect health, but only marvel at the unspeakable goodness of Christ who can easily cure what men despair of." Mark asked him by what means he had been cured. He replied: "Forty days ago, being in great pain, I tried to reach Mount Calvary, and there I fainted away and fell into a kind of trance or ecstasy in which I seemed to see our Saviour on the cross and the good thief hanging near Him. I said to Christ: "Lord, remember me when Thou comest into Thy Kingdom," and he replied by bidding the thief come to my assistance. This he did, and, raising me from the ground on which I lay, he bade me go to Christ. I ran to Him and He came down from His cross, saying to me: 'Take this wood' (meaning the cross) 'into thy custody.' In obedience to Him, methought I laid it on my shoulders and carried it some way. I awoke soon after and have been free from pain ever since, nor is there any sign left of the ailments from which I formerly suffered."

Mark was so much impressed by the holy man's words and example that he determined to take up his abode with him altogether, for he seemed to have attained complete mastery over his passions and to be gifted with great prudence and a wonderful spirit of prayer. All the money Mark brought was distributed amongst the poor in Palestine and Egypt, and consequently Porphyrius found himself compelled to work for his living. He learned to make shoes and to dress leather, while Mark, who was well skilled in writing, gained a competence by copying books. He wished the saint to share his earnings, but Porphyrus replied in the words of St Paul: "He that doth not work, let him not eat." The saint led this laborious and penitential life until he was forty, when the Bishop of Jerusalem ordained him priest, much against his will, and committed to his charge the custody of the great relic of the holy cross. This was in 393. The saint changed nothing in his austere life, subsisting only on roots and the coarsest bread, and not taking food until after sunset, except on Sundays and holidays when he ate at noon, adding to his usual fare a little cheese and oil and mingling a little wine with the water he drank. He continued this mode of life until his death. In 396, he was elected Bishop of Gaza without his knowledge, and John, the Metropolitan and Archbishop of Cæsarea, wrote to the Patriarch of Jerusalem, desiring him to send over Porphyrius, alleging that he wished to consult him on various difficult passages of Holy Scripture. He was therefore bidden to go, but to return in seven days. Upon receiving this order, Porphyrius seemed at first disturbed, but he said : " God's will be done." That evening he called Mark, and said to him : " Brother Mark, let us go and venerate the Holy Places and the sacred cross, for it will be long before we shall do so again." Mark asked him why he spoke in such a tone, and he replied that our Saviour had appeared to him the night before, and had said : " Give up the treasure of the cross which you have in custody, for I will marry you to a wife, poor indeed and despicable, but of great piety and virtue. Take care to adorn her well, for, however contemptible she may appear, she is My sister."—" This," he added, " Christ signified to me last night, and therefore I fear that I may be charged with the sins of others while I seek to expiate my own—but the will of God must be obeyed." When they had venerated the Holy Places and the sacred cross and Porphyrius had prayed long before it, he shut up the cross in its golden case and delivered the keys to the bishop who gave them his blessing. He started off with Mark and three others, and the following day, which was a Saturday, they reached Cæsarea, where the archbishop obliged them to sup with him. After spiritual discourses, they took a little sleep and then rose to be present at the night service. Next morning the archbishop bade certain townsmen of Gaza lay hold of Porphyrius, and while they held him, he ordained him bishop. The holy man was much distressed at being promoted to a dignity for which he judged himself unfit. The Gazæans did their best to console him, and after waiting one more day at Cæsarea, they started for Gaza, where they arrived on Wednesday night, harassed and weary, for the heathens in the villages near Gaza, having had notice of their coming, had so broken up the roads and obstructed them with thorns and logs of wood that they were scarcely passable.

That year there was a great drought, which the pagans ascribed to the coming of the new Christian bishop, for they said their God Marnas had foretold that Porphyrius would bring calamities on the city. In Gaza there stood a famous temple dedicated to that deity —a building which the Emperor Theodosius the Elder had ordered to be closed but not destroyed because of the beauty of its structure. The governor had allowed it to be reopened, and when, for two months after the arrival of Porphyrius, no rain had fallen, the pagans assembled in this temple to make supplication to Marnas, whom they called the Lord of rains. They continued praying for seven days, after which they lost hope. Then the Christians, by order of their bishop, after a day of fasting and a night of prayer, went in procession to the church of St Timothy outside the walls, singing hymns. Upon their return they found the city gates shut against them. Then Porphyrius and his flock besought God with redoubled fervour to bestow the boon so greatly needed, and, in a short time, the clouds gathered and rain fell in such plenty that the heathens opened the gates, and, joining them, cried out: "Christ alone is God: He alone has overcome." This and the miraculous healing of a woman led to a great number of conversions, so that the pagans, perceiving their numbers decrease, became very troublesome to the Christians, whom they excluded from commerce and all public offices and harassed in various ways. Porphyrius, to protect himself and his flock from their outrages, had recourse to the Emperor, to whom he sent Mark his disciple, and afterwards followed him to Constantinople himself in company with John, his metropolitan. At Constantinople they applied to St John Chrysostom, who received them joyfully and recommended them to the eunuch Amantius, a zealous servant of God who had great influence with the Empress. Amantius introduced them to Eudoxia, and she received them graciously, assuring them of her protection and begging their prayers for her safe delivery. When they paid another visit, she asked them to bless her new-born son, Theodosius the Younger. The young prince was baptised with great solemnity, and on that occasion the Empress obtained from the Emperor all that the bishops asked, including permission for the destruction of the temples of Gaza. An imperial edict to that effect was delivered to a zealous patrician named Cynegius, who was charged to see the order carried out. They stayed on in Constantinople over Easter and then started on their return journey. When they landed in Palestine near Gaza, the Christians came out to meet them singing hymns and with a cross borne before them. As the two bishops and the procession passed through a square called Tetramphodos in which stood a marble statue of Venus which was supposed to give oracles to young women about the choice of husbands, the idol fell, apparently of itself, and was broken to pieces. Ten days later arrived Cynegius with a strong guard of soldiers and the Emperor's edict, which he read to the people. In accordance with it, eight public temples were destroyed by fire, including the Marnion, which had been the scene of many human sacrifices. After this, private houses and courts were searched and the idols were destroyed or cast into the sewers, and all books of magic were consigned to the flames. Many of the pagans desired baptism, but the saint gave them a long probation and daily instructions before he would admit them. On the site of the temple of Marnas was built the church, which they owed to Eudoxia, shaped in the form of a cross, and the Empress sent precious pillars and rich marbles from Constantinople to adorn the building. Out of the marble taken from the old temple, Porphyrius made steps and a road to the church that it might be trampled on. Before he would suffer the church to be begun, he proclaimed a fast, and the next morning, attended by his clergy and all the Christians of the city, he went in procession from the church called Eirene singing the *Venite, exultemus Domino* and other psalms, each verse being answered with an " Alleluia." They all set to work carrying stones and other materials and digging the foundations according to the plans and under the direction of Rufinus, a famous architect, and as they worked they sang hymns and prayed. The church was begun in 403, when thirty high pillars arrived from Constantinople, two of which, called Carostiæ, shone like emeralds when placed in position. It took five years to build, and the holy bishop consecrated it with great solemnity on Easter Day, 408. His alms to the poor on that occasion seemed boundless, though at all times they were very great. The saint spent the rest of his life in the zealous discharge of his pastoral duties, and lived to see the city for the most part free from open idolatry and superstitious practices.

The Life of St Porphyrius by Mark the deacon is an historical document of quite exceptional interest. Apart from the insight which it affords into the character of the saint, it provides much valuable information regarding the last efforts of paganism in the Christian East. That modern scholarship has recognised its importance is made clear by the fact that in 1913 an English translation by Mr. G. F. Hill of the British Museum was published at the Clarendon Press, and still more recently (1927) an annotated German version by Dr. Georg Rohde has also appeared. The *Acta Sanctorum*, Feb., vol. iii, only prints a Latin version of the Life. The Greek text was edited for the first time by M. Haupt in the *Abhandlungen* of the Berlin Academy, 1874, and afterwards, in 1895, more accurately by the Philological Society of Bonn. See also the excellent essay by Père Abel which has appeared in the *Conférences de Saint-Etienne*, edited by Père Lagrange, O.P., in 1910.

ST VICTOR, Hermit

c. A.D. 610

St Bernard in his Sermons has left us two panegyrics of the holy priest and hermit St Victor or Vittré of Arcis-sur-Aube in Champagne. He says : " Now placed in heaven, he beholds God clearly revealed to him, but not forgetting us though swallowed up in joy.

It is not a land of oblivion in which Victor dwells. Heaven does not harden or narrow hearts, but it makes them more tender and compassionate: it does not distract minds or alienate them from us: it does not diminish, but it increases affection and charity: it augments bowels of pity. The Angels, although they behold the face of their Father, visit us and run continually to our assistance, and shall those now forget us who were once amongst us and who formerly suffered what they see us to be undergoing now? No: I know the just await me until Thou render to me my reward. Victor is not like Pharaoh's cupbearer who could forget his fellow-captive. He hath not so put on the stole of glory himself as to lay aside his pity or the remembrance of our misery." St Victor, who was of noble parentage, was born in the diocese of Troyes in Champagne and educated under strict discipline in learning and piety. He was a saint from his cradle, and even in his youth prayer, fasting, and almsgiving were his chief delight. He received holy orders, but the love of heavenly contemplation being always the chief inclination of his soul, he preferred solitude to the mixed life entailed by the care of souls. In this the Holy Ghost was his director, and he lived in such continual union with God through prayer and contemplation that he seemed raised above the ordinary conditions of this mortal life. God glorified him by graces and miracles, but the greatest wonder of all seems to have been the powerful example of his life, which brought about the conversion of many sinners. He lived a solitary life at Arcy near Saturniac and Plancy-sur-Aube and died at Saturniac. His remains were translated to the Benedictine monastery of Montiramey, and, at the request of the monks, St Bernard drew up an Office of St Victor with a hymn of his own composition, although the saint had never joined the Benedictine or any other Order.

See the *Acta Sanctorum*, Feb., vol. iii. We know practically nothing of St Victor from any authentic source. St Bernard seems simply to have made himself the mouthpiece of vague local tradition.

BD. LEO, ABBOT

A.D. 1163

Blessed Leo, the fortieth abbot of St Bertin, was a native of Furnes in Flanders. He belonged to an illustrious family, and is described as having received an unusually good education, so that he became well versed in all branches of sacred and secular learning.

As a very young man he was attached to the court of the Count of Flanders where he held important offices, including that of almoner—although he was only twenty. Fearing lest the cares and honours of the court should distract his mind from God, he soon retired from the world and entered the monastery of Anchin, which was then ruled by a wise and great abbot named Alvisus. Here Leo distinguished himself amongst his brother monks, and, ere long, was called to rule the abbey of Lobbes in the diocese of Cambrai. During the protracted wars that had desolated the country, the affairs of the monastery had fallen into a bad state, but Leo succeeded in setting them in order and in restoring discipline. In 1138 he was recalled to become abbot of St Bertin—an abbey of such great importance that it was known as the Monastery of Monasteries. His name appears on several contemporary charters. That same year he was present at a synod summoned by Alvisus, who had become bishop of the diocese, and, after the synod, he accompanied Alvisus to Rome to solicit the intervention of the Pope. The main purpose of his visit was to free his abbey from the unjust interference of Cluny, which claimed certain rights over it. In 1145 he attended another synod at Thérouanne, which was the cathedral city of the diocese in which St Bertin was situated. Amongst the works of St Bernard are two letters addressed " to the dear and venerable Leo and to all his community."

When in 1146 Thierry of Alsace, Count of Flanders, took part in the Second Crusade, he was accompanied by Blessed Leo, but, beyond the fact that he reached Jerusalem, nothing is known about the voyage or about the abbot's stay in the Holy Land. On his return he brought with him to the chapel of St Blaise in Bruges the relic of the Precious Blood which the Count had obtained and which is still treasured and venerated in that ancient city. When the abbot was quite an old man, his monastery was entirely destroyed by a terrible fire in the year 1152. Undismayed he started at once to rebuild it, and was fortunate in enlisting the help of a nobleman known as William of Ypres : in two years the monks were able to return, and the holy abbot lived to see the whole monastery entirely reconstructed. In 1161 he lost his sight, and two years later he died, after he had ruled the abbey for twenty-five years.

See Destombes, *Vies des Saints du Diocèse de Cambrai*, vol. i, pp. 284–287 ; *Biographie Nationale de Belgique*, vol. xi, pp. 822–824. It does not seem clear whether the chapel in which the alleged relic of the Precious Blood was first deposited was dedicated to St Blaise or to St Basil. The relic purported to be drops of the actual blood of Christ our Lord collected by St Joseph of Arimathea when he washed our Saviour's body before laying it in the tomb. The question of the nature of the veneration to be paid to such relics, apart from the question of their authenticity, was keenly debated among theologians in the fifteenth century. See Jox, *Die Reliquien des kostbares Blut.*

BD. ISABELLA OF FRANCE, Virg.

A.D. 1270

A daughter of Louis VIII and Blanche of Castile and the sister of St Louis, Princess Isabella of France was possessed not only of rank and fortune, but also of personal beauty and exceptional qualities of mind. Religious from her infancy, even as a child she refused all toys in favour of pictures of our Saviour, our Lady, and the saints. Pomp and luxury attracted her so little that she confided to a nun that although she sometimes allowed herself to be richly attired to please her mother, fine clothes never gave her any pleasure. In her girlhood she used to pray with such fervour that she was sometimes rapt in ecstasy, and she undertook such severe fasts and abstinences that Madame Bensemont, her governess, declared that what she ate was not enough to support life without miraculous aid. She fasted three times a week besides observing the ordinary fasts, and though the Queen Mother tried to coax her to eat by promising her gifts for the poor, she entreated that other conditions might be imposed. She was clever and eager to learn, and added Latin to her other studies that she might read the liturgy of the Church and the writings of the fathers. Her fasts and the nervous strain of the life she led brought on so severe an illness that she was publicly prayed for, and her mother sent to consult a holy woman at Nanterre who was reputed to have the gift of prophecy. The reply was that the princess would recover, but that she must never be counted among the living because, for the rest of her life, she would be dead to the world. The truth of this was soon perceived when various suitors for her hand presented themselves. She refused first Count Hugo of Austria and then Conrad, King of Jerusalem, the son of the Emperor Frederick II, although Pope Innocent IV sent her a letter urging her to accept him for the benefit of Christendom. She answered him so humbly and wisely that he applauded her resolution to serve God in perpetual virginity. In all her life she was never heard to speak impatiently to anyone, and, in her humility, she despised no one but herself. She rose for prayer long before day, and continued her devotions ordinarily till midday, but in Lent until three o'clock. Every day before her dinner she would admit a number of poor people upon whom she waited herself, and after dinner she went out to visit the sick and the poor. She confessed every day and used severe disciplines. Besides her alms in France, she used to pay the expenses of ten knights in the Holy Land as her share in the Crusade. She was tried by several long and painful illnesses which she bore with joy, because she longed to suffer for her Divine Spouse. The ill success of the Crusade and her brother's capture were far harder trials to her. After the death of her mother, she resolved to retire from the world, and only awaited her brother's return to carry out her determination. She hesitated whether to build a hospital in which she could tend the sick or to found a convent, but decided upon the latter on the advice of the chancellor of the University of Paris. She elected to establish a house for the daughters of the Order of St Francis, and obtained the consent and approval of St Louis, who also promised material aid. The next thing was to have a rule drafted in accordance with the rule of St Clare, and some of the greatest Franciscans of the day, including St Bonaventure himself, set to work to draw up a set of constitutions, which were then approved by Alexander IV. The discipline, however, proved too austere, and St Louis took pity on the poor nuns and applied to Pope Urban IV for a mitigation of the rule. This was obtained, and those under the reformed rule were consequently sometimes called Urbanists. Longchamps, then two leagues from Paris, was the site chosen by Isabella for the foundation, and St Louis himself laid the first stone. He came again in 1260 to install the nuns, under the care of the foundress, in the new convent which was called The Humility of Our Lady—the name having been specially chosen by Isabella. St Louis, in accordance with a special provision of the rule, entered the chapter-house with a few chosen attendants and gave a little address to the nuns.

The saint herself was never actually enclosed, but lived in a part of the building separate from the nuns' cells, and she wore secular clothing. One reason for this was that her bodily sufferings would not permit her always to keep the full rule, and she was also influenced by her determination not to be elected abbess. Moreover, by keeping part of her property, she could help to support the house and continue her gifts to the poor. She still maintained her fasts and disciplines, and observed almost constant silence. Before she went to Communion she used always, on her knees, to beg the pardon of the few servants she retained. In this manner of life she spent ten years. Towards the end she passed several nights in contemplation without taking rest, and was seen rapt in ecstasy by her chaplain, her confessor, and Sister Agnes who afterwards wrote her Life.

Bd. Isabella is dealt with in the *Acta Sanctorum* on Aug. 31 (Aug., vol. vi), but she is commemorated in the Martyrology of the Franciscans on this day, Feb. 26. The principal source of our information is her Life by Agnes de Harcourt, Abbess of Longchamps, under whose care her last days were spent. See also Léon, *Auréole Séraphique* (Eng. Trans.) vol iii, pp. 91–96.

FEBRUARY 27

ST LEANDER

A.D. 596

ST LEANDER has been justly called the apostle of the Visigoths, since it was mainly through his efforts that the Western Goths or Visigoths, who had ruled in Spain for a hundred years, were converted from the errors of Arianism. He came of an illustrious family, for his father was Severian, Duke of Carthagena, at which place the saint was born, and his mother Theodora or Turtura was of royal blood and the daughter of the Ostrogoth King Theodoric. His brothers were St Fulgentius, afterwards Bishop of Ecija and Carthagena, and St Isidore who succeeded him in the see of Seville. He had one sister Florentia or Florentina by name, who afterwards became the abbess of many convents and, according to tradition, he had a second sister called Theodosia, who married King Leovigild. This, however, is not certain, but if true it must have added enormously to his difficulties, for Leovigild was a determined Arian. Even as a boy, Leander was remarkable for his eloquence and fascinating personality, but he retired from the world while still quite young and took the Benedictine habit at Seville, where he gave himself, for three years, to devotion and study. Upon the death of the Archbishop of Seville, he was unanimously chosen to succeed him, but his change of condition made little or no alteration in his mode of living. He immediately set to work to fight against the prevalent heresy of Arianism, and through his prayers and his eloquence caused many conversions, including that of Hermengild, the eldest son and heir apparent of King Leovigild. In 583 St Leander went to Constantinople on an embassy from the Catholics to the Emperor, and there he became acquainted with St Gregory the Great, who had been sent as legate by Pope Pelagius II on affairs of the Church. The two men formed a close and lasting friendship, and it was at the suggestion of St Leander that St Gregory wrote his *Morals of the Book of Job*. Upon his return, he still continued his fight for the true faith, but in 586 Leovigild caused his son Hermengild to be put to death on

Easter Day for refusing to receive Communion from the hands of an Arian bishop, and he banished several Catholic prelates, including St Leander and his brother St Fulgentius. Even in exile the archbishop continued his fight for the faith, writing two works against Arianism and a third to meet the objections that had been raised against his arguments. Before long, however, Leovigild was touched with remorse and recalled the exiles, and when he found that he was on his death-bed, he sent for St Leander and entrusted to him his son and successor Recared to be instructed in the Catholic faith. Nevertheless, through fear of his people, St Gregory tells us, Leovigild himself died unreconciled to the Church. Recared, under the guidance of St Leander, soon accepted the true faith and became an ardent and well-instructed Catholic. Leander spoke with so much wisdom on the controverted points to the Arian bishops that, by force of his reasoning rather than by his authority, he brought them over to the truth and thus converted the whole nation of the Visigoths. He was equally successful with the Suevi, a people of Spain whom his father Leovigild had perverted. No one rejoiced more than did St Gregory the Great at the wonderful blessings bestowed by Almighty God on the labours of the holy archbishop, and he wrote him an affectionate letter in which he congratulated him warmly and also sent him the pallium. In 589 St Leander presided over the third Council of Toledo at which seventy-two bishops or their deputies were present. A solemn declaration of the consubstantiality of the Three Persons of the Trinity was drawn up, and twenty-three canons were passed relating to discipline, for the holy prelate was no less zealous in the reformation of manners and morals than in restoring the purity of the faith. This Council commanded also the rigorous execution of all penitential canons without any modifications. The following year another synod was held at Seville to complete, establish and seal the conversion of the nation to the true faith. St Leander was deeply sensible of the importance of prayer, which is, to a devout life, what the spring is to a watch, and he laboured to encourage true devotion in all, but especially in those who were consecrated to God under a religious rule, of which state it should be the very essence. His letter to his sister Florentia, usually called his Rule of a Monastic Life, turns chiefly on the contempt of this world and on the exercise of prayer. A very important work of his was his reform of the Spanish liturgy. In this liturgy and in the third Council of Toledo, in conformity with the practice of the Eastern Churches, the Nicene Creed was appointed to be read at Mass in repudiation of the Arian heresy. Other Western Churches, as well as the Roman, soon adopted this practice. The archbishop was tried by frequent illness, particularly by the gout, and St Gregory, who was afflicted with the same complaint, alludes to it in one of his letters and calls it a mercy and a favour of heaven. According to an old Spanish tradition, the famous picture of Our Lady of Guadaloupe was a present from the Pope to his friend Leander. Of the archbishop's many writings none have come down to us except his Rule of a Monastic Life, and a homily in thanksgiving for the conversion of the Goths, which he wrote after the Council of Toledo. He died in 596, and his relics, which at first rested in the church of SS Justus and Rufina, are now in a chapel of Seville Cathedral. In art, he is sometimes represented with a flaming heart in his hand as a symbol of his zeal for the conversion of the Visigoths, sometimes with Hermengild or the youthful Recared standing beside him, and sometimes with Florentia, St Isidore, and St Fulgentius.

The contempt of the world enjoined by the Gospel and practised by St Leander is indeed the foundation of the spiritual life, but in its logical consequences it is more far-reaching than most Christians realise, entailing, as it does, a total detachment of the affections from the things of this world. Those whom God raises to perfect virtue must needs put away everything which can be an obstacle to complete union with Him. Their will must be purified from all inordinate desires before it can be absorbed in His. If this truth were imprinted in the hearts of all who enrol themselves in the service of the Church or who live in the cloister, their lives would overflow with heavenly blessings, the ranks of the clergy would be filled with apostles, and every religious house would be an abode of peace enjoying a foretaste of the happiness of the heavenly Jerusalem.

See the *Acta Sanctorum*, March, vol. ii; Gams, *Kirchengeschichte von Spanien*, vol. ii, part 2, pp. 37 *seq.* and 66 *seq.*; *Dictionnaire de Théologie*, vol. ix, p. 95. There is also an excellent article on St Leander by Mrs. Humphry Ward in the *Dict. of Christ. Biog.*

SS JULIAN, CRONION, AND BESAS, MM.

A.D. 250

During the persecution of the Christians under Decius, many of the citizens of Alexandria, especially amongst the rich and those who held public office, apostatised and sacrificed to idols under stress of fear. St Dionysius, the Patriarch of Alexandria, who records and deplores this in a letter to Fabianus, adds: "Others, firm and blessed pillars of the Lord, confirmed by the Lord Himself, and, receiving of Him strength suited to the measure of their faith, proved themselves noble witnesses of His Kingdom. Foremost of these was a man afflicted with gout and unable to walk or to stand, Julian by name, who was apprehended together with his two bearers. One of these immediately denied his faith, but the other, Cronion, surnamed Eunus, and the aged Julian himself, after having confessed the Lord, were carried on camels through the whole city, a very large one, as you know, and were scourged and at length consumed in an immense fire in the midst of a crowd of spectators. A soldier named Besas, who was standing by and who opposed the insolence of the multitude while these martyrs were on their way to execution, was assailed by them with loud shouts, and this brave soldier of God, after he had shown his heroism in the great conflict of piety, was beheaded."

The letter of St Dionysius here referred to is quoted in Eusebius, *Eccles. Hist.* Bk. VI, ch. 41. See Feltoe's edition of Dionysius of Alexandria, pp. 11–12.

ST THALELÆUS, Hermit

c. A.D. 450

For our knowledge of the holy recluse St Thalelæus we are chiefly indebted to Theodoret, who says that he was personally acquainted with him. He was a native of Cilicia, and for some time he lived in a hut beside a heathen shrine near Gabala, to which people used to go to sacrifice to devils. The evil spirits or the pagan priests tried to scare him away by fearful apparitions and hideous noises, but the holy man stood his ground and converted many of those who had come to worship in the temple. Theodoret says that he himself conversed with some of these converts. Afterwards St Thalelæus contrived for himself a sort of penitential cage. He made two wheels and joined them by bars into a kind of barrel, but open between the bars. He shut himself up in this, and it was so small and cramped that his chin rested on his knees. He had been in it ten years when Theodoret saw him and asked him why he had chosen so strange an abode. The penitent answered: "I punish my criminal body that God, seeing my affliction for my sins, may be moved to forgive them and to deliver me from the torments of the world to come, or at least to mitigate their severity." John Moschus, in the *Spiritual Meadow*, relates that Thalelæus the Cilician spent sixty years in the ascetic life, weeping almost without intermission; and that he used to say to those that came to him:

"Time is allowed us by the divine mercy for repentance and satisfaction, and woe be to us if we neglect it." He was surnamed 'Ερίκλαυτος—"weeping much."

See the *Acta Sanctorum*, Feb., vol. iii, where the passage from Theodoret's *Philotheus* is quoted, and *cf. Dict. Christ. Biog.*

ST BALDOMERUS, OR GALMIER, CONF.

c. A.D. 660

St Galmier was a locksmith in Lyons who lived in great poverty and austerity, spending all his leisure moments in holy reading and prayer. He gave his earnings—and sometimes even his tools—to the poor, and to everyone he met he used to say: "In the name of the Lord, let us always give thanks to God." Vivencius, abbot of St Justus (afterwards Archbishop of Lyons), came upon him when he was at prayer, and was greatly struck by the fervour of his devotion, but he was still more impressed when he entered into conversation with him. The abbot offered him a cell in his monastery, and here he devoted himself almost entirely to contemplation. His biographer says that as a mark of God's special favour the wild birds of the air whom no man had ever caught or tamed used to come at the hour of his meal and eat out of his hands, whilst he would say to them: "Take your refreshment and always bless the Lord of heaven." Bishop Gundry ordained him subdeacon, in spite of his reluctance. He was sometimes venerated as the patron of locksmiths, and is represented in art with pincers and other implements of his trade.

His relics were very famous for miracles until they were destroyed by the Huguenots, and a celebrated pilgrimage used to take place to his shrine.

St Baldomerus is commemorated under this name in the Roman Martyrology, but we have no reliable materials for his history. See the *Acta Sanctorum*, Feb., vol. iii; Detzel, *Christliche Ikonographie*, ii, 179.

ST ALNOTH, HERMIT

c. A.D. 700

At Weeden in Northamptonshire there stood a royal palace which was presented by Wulfhere, King of Mercia, to his daughter St Wereburg and was converted by her into a monastery. On the estate lived a poor cowherd called Alnoth, a man of singular simplicity and holiness. It is told in Joscelin's *Life of St Wereburg* that she one day saw her steward most cruelly belabouring the poor serf for some fancied fault. Although she might well have used her authority to command the bailiff to desist, the saint in her humility cast herself at his feet and besought him to spare the good cowherd, who, she felt sure, was more acceptable to God than any of themselves. Later on, Alnoth became a hermit, and lived an austere and retired life in the woods at Stowe near Bugbrooke. He was murdered by robbers—presumably on account of his religion, as he possessed nothing that they could plunder. He was buried at Stowe and his memory was long venerated in the neighbourhood, a festival being kept in his honour.

See the *Acta Sanctorum*, Feb., vol. iii, and Stanton, *Menology*, p. 565. There seems to be no mention of St Alnoth in any of the early English calendars.

ST JOHN OF GORZA, ABBOT

A.D. 974

The father of John of Gorza was the owner of considerable landed property in the diocese of Metz. He was well on in years when his son was born at Vandières near Pont-à-Mousson, and, though he lived long enough to have him well educated at Metz and at Saint Mihiel, he died before John attained to manhood. The youth was called upon to look after the family property, and was thus brought into touch with leading men in the Church and State, and especially with the Bishop of Verdun, to whom he was able to be of considerable service. The benefices of Vandières and of St Laurence in the village of Fontenoy were vested in him, and he did much to adorn and beautify these churches, especially St Laurence, where he would sometimes spend several days and nights in prayer when he was free from secular business. Although the world still had attractions for him, he was greatly influenced by an old priest who had a special devotion to the recitation of the divine office and by a holy deacon named Bernier. The church and monastery on his estate were dependent on the nunnery of St Peter at Metz, and he used often to go there to serve at Mass. The accidental discovery of the austerity practised by the nuns and those who were under their care brought home to him the ease and luxury in which he was living. From that moment he turned his mind entirely to spiritual matters. He is credited with having learnt by heart the Old and New Testaments, and is said to have acquired an extraordinary knowledge of the "Comes," the Penitentials, the canons of ecclesiastical law, the homilies of the fathers, and the lives of the saints, so that he could recite them as though he were reading from a book. He added fasts, night watches, disciplines, frequent prayers, and prostrations, and made a life confession to a holy hermit of Verdun named Humbert. He afterwards gave up entirely the eating of meat. A pilgrimage to Rome brought him into touch with various holy persons who helped him to advance in the spiritual life, and he also visited Monte Gargano, Monte Cassino, and Vesuvius. Upon his return to Lorraine, he formed a great friendship with Archdeacon Einhold of Toul, whom he persuaded to give away his possessions and to join him on another pilgrimage to Rome. However, Adelborn, the Bishop of Metz, interposed, and the two then betook themselves to the almost deserted abbey of Gorza in 933. They soon instilled new life into the monastery, and Einold became abbot, with John as his prior or procurator. So severe were the austerities which the holy prior undertook that his superior felt obliged to moderate them. The Emperor Otto I having asked for two monks to go as his ambassadors to the court of the Caliph Abd-ar-Rahman of Cordova, John was chosen as the chief spokesman, and he fulfilled his mission with so much courage and wisdom that he won the admiration of the Mussulman chief. On his return in 960 he was elected abbot of Gorza, and he immediately proceeded to introduce reforms which spread to other Benedictine monasteries—even to St Paul's in Rome. He died in 973. It seems rather uncertain whether John should be styled "Saint," or merely "Blessed": the Bollandists give the latter description, but he is popularly spoken of as St John of Gorza.

A full and historically important biography of John of Gorza was written in 980 by his friend John, Abbot of St Arnulfus at Metz, but the only MS. we possess is unfortunately incomplete. The text has been edited by the Bollandists (*Acta Sanctorum*, Feb., vol. iii), by Mabillon, and in the *M.G.H. Scriptores*, vol. iv, whence it has been reprinted in Migne, *P.L.*, vol. 137, cc. 241–310. See also Mathieu, *De Joannis Abbatis Gorziensis Vita* (1879), and Sackur, *Die Cluniazenser* (1892–4).

BD. AUGUSTUS CHAPDELAINE, MART.

A.D. 1856

Among the many martyrs who have demonstrated that heroism is not extinct in the Church of God, even in modern times, one of the most recent is Auguste Chapdelaine. He was born in 1814 at Rochelle, a little village in the diocese of Coutances. The family, mainly by their own labour—he was the ninth child—farmed an estate of many hectares. He was a generous and pious lad, and when he turned his hand to field-work it is recorded of him that he toiled like a galley-slave—*il faisait de la besogne pour quatre*. Death, however, visited their homestead. Two of the more vigorous sons were taken. The labour of the rest no longer sufficed, and the farm had to be broken up. This set Auguste free to gratify the desire he had long entertained of studying for the priesthood. In due course he was ordained, and became in 1844 Vicaire at Boucey, a parish in which his zeal worked marvels. However, in 1851 he felt a higher call to the foreign missions, and after a short period of training at the house of the Missions Étrangères he left Paris for the East. He was directed to proceed to the southern province of Kwang-si, but on his way thither he was waylaid and stripped of everything by bandits. He had to return, and it was only after many hardships that he eventually reached the destination assigned him. In December, 1854, he was denounced to the mandarin governor by the jealous relative of a Christian convert. He was arrested, and for some days spent a most anxious time, but the mandarin proved friendly and no harm befell him. He laboured strenuously, and in spite of his imperfect knowledge of the language made many converts. Later on, however, another mandarin was appointed to this district. A new denunciation was followed by the apprehension of Père Auguste with a number of his Christians. His brave answers provoked the judge and he was ordered three hundred blows with a rattan, which were brutally administered and left him bleeding and half dead. No cry of pain or word of complaint was heard from him, and in a day or two he seemed to be miraculously restored to health. The mandarin believed that some magic spell had been employed, and a dog was accordingly killed and its warm blood thrown over him to dispel the magic. At a second hearing of the case the missionary was sentenced to receive three hundred blows in the face with a heavy leather shoe-sole. Many of his teeth were knocked out and his jaw fractured. In the end he was given to understand that he might be released for a payment of 1000 taels, afterwards reduced to 300, but no such sum could be raised. Sentence of death was therefore passed, and he was subjected to slow martyrdom by the torture of the cage. When life was extinct his head was struck off, and we are told that three jets of blood spouted heavenwards and deeply impressed the spectators that something extraordinary had taken place. Auguste Chapdelaine was beatified with many other Chinese martyrs by Leo XIII in 1900.

See A. Launay, *Les Cinquante-deux Serviteurs de Dieu mis à mort en Extrême Orient*, ii, pp. 287–304 ; Kempf, *The Holiness of the Church in the Nineteenth Century*, pp. 305–306.

ST GABRIEL OF THE SORROWS, Conf.

A.D. 1862

The number of youthful saints venerated by the Church grows continually, and in our own day the canonisation has taken place of two conspicuous examples—the Carmelite St Teresa of Lisieux and the Passionist St Gabriel Possenti. The latter, who like little Thérèse died at the age of twenty-four, was the son of a distinguished advocate who held a succession of official appointments under the government of the States of the Church. There were thirteen children in the family of Signor Sante Possenti, of whom the future saint, born in 1838 and christened Francis, was the eleventh in order. Several died in infancy and their delicate mother was herself taken from them in 1842 when Francis was only four years old. Signor Possenti had just then become " Grand Assessor," let us say Registrar, of Spoleto, and it was in the Jesuit college of that city that Francis received most of his education. After a surfeit of the dubious marvels which meet us in the legendary story of so many aspirants for canonisation, it is a distinct relief to find that the childhood of Francis Possenti, like that of little Thérèse Martin, was perfectly normal. It is not recorded that he had visions at the age of four, or that he had devised extraordinary forms of self-torture before he was eight. On the contrary he seems by nature to have possessed a warm temper which was not always under perfect control, and to have been fastidious about his dress and personal appearance. As a youth he read romances, he was fond of gaiety and of the theatre, though seemingly the plays he frequented were innocent enough, and on account of his cheerfulness and good looks he was a universal favourite. Though there is not the least reason to believe that he ever lost his innocence or seriously broke the law of God, he, from the shelter of the cloister, looked back upon these years with evident alarm.

" Dear Philip," [he afterwards wrote to a friend] " If you truly love your soul, shun bad companions ; shun the theatre. I know by experience how very difficult it is when entering such places in the state of grace to come away without having lost it, or at least exposed it to great danger. Avoid pleasure-parties and avoid evil books. I assure you that if I had remained in the world, it seems certain to me that I should not have saved my soul. Tell me, could any one have indulged in more amusements than I ? Well, and what is the result ?—nothing but bitterness and fear. Dear Philip, do not despise me, for I speak from my heart. I ask your pardon for all the scandal that I may have given you ; and I protest that whatever evil I may have spoken about anyone, I now retract it and beg of you to forget it all, and to pray for me that God may forgive me likewise."

Probably much of this self-accusatory tone was due to the sensitiveness of conscience which developed in the noviceship, but there must have been a certain relative frivolity in the years which preceded, and his friends, we are told, used in playful exaggeration to call him *il damerino*, " the ladies' man." As a consequence the call of God does not seem to have been at once attended to even when it was clearly heard. Before his very promising career as a student was completed he fell dangerously ill, and he promised, if he recovered, to enter religion, but when he was restored to health he took no immediate step to carry his purpose into effect. After the lapse of a year or two he was again brought to death's door by an attack of laryngitis, or possibly a quinsy, and he renewed his promise, having recourse in this extremity to a relic of the Jesuit martyr, Blessed Andrew Bobola, just then beatified. Once more he was cured, miraculously as he believed, and he made application to enter the Society of Jesus. But though he was accepted, he still delayed—after all he was not yet seventeen—possibly because he doubted whether God was not calling him to a more penitential life than that of the Society. Then his favourite sister died during an outbreak of the cholera, and so, stricken with a sense of the precarious nature of all earthly ties, he at last, with the full approval of his Jesuit confessor, made choice of the Passionists. Thus in September, 1856 he entered their noviceship at Morrovalle, where he was given the name in religion of Brother Gabriel of our Lady of Sorrows.

The rest of Gabriel's career is simply a record of an extraordinary effort to attain perfection in small things. His brightness, his spirit of prayer, his charity to the poor, his consideration for others, his exact observance of every rule, his desire (constantly checked by wise superiors) to adopt forms of bodily mortification which were beyond his strength, his absolute submission in all matters in which he could practise obedience, evidently made an ineffaceable impression upon all who lived with him. Their testimony in the process of his beatification is most convincing. It was a life of continual self-surrender, but the most charming feature of the whole was the cheerfulness with which the offering was made. Naturally there is not much to chronicle in such an existence. But as an illustration of the simple means—simple except for the weariness of the endless renewal of such acts of self-repression—by which heroic sanctity may be reached, the following may be quoted from one of his biographies :

" He was always eager to do more bodily penance, and for a long time, to take a single example, he asked permission to wear chain set with sharp points. Leave was refused, but he still begged for it with modest persistence. His director replied : ' You want to wear the little chain ! I tell you what you really ought to have is a chain on your will—yes, that is what you need. Go away, don't speak to me about it.' And he retired deeply mortified. Another time when he was asking leave for the same thing, ' Well, yes,' I said, ' wear it by all means ; but you must wear it outside your habit and in public, too, that all may see what a man of great mortification you are.' Though stung to the quick, he wore it as I directed ; besides, to satisfy his thirst for penances, I made fun of him before his companions ; but he accepted all in silence, and did not even ask to be dispensed from thus becoming a laughing stock."

After only four years spent in religion, in the course of which Brother Gabriel had given rise to the expectation of great and fruitful work for souls once the priesthood had been attained, symptoms of tuberculous disease manifested themselves so unmistakably that from henceforth he had to be exempted, very much against his will, from all the more arduous duties of community observance. Patience under weakness and bodily suffering, and a ready submission to the restrictions imposed by superiors upon his ardent nature, became the keynote of his effort after perfection. Young and old were indescribably impressed by the example which he gave, but he himself shrank from any sort of favourable notice, and not long before his death he succeeded in securing the destruction of all his private spiritual notes of the favours which God had bestowed upon him. He passed away in great peace in the early morning of February 27, 1862, at Isola di Gran Sasso in the Abruzzi. Political disturbances shortly afterwards banished the Passionist community from their house at Isola where his remains were interred, but in 1892 an authentication and translation of his relics took place which were followed by a number of miracles. The holy youth was beatified in 1908 and canonised by Pope Benedict XV in 1920.

See N. Ward, *Life of the Ven. Gabriel of our Lady of Sorrows*, Lond., 1904 ; Anselmo de la Dolorosa, *Vida de San Gabriel de la Virgen Dolorosa*, Bilbao, 1920 ; *Lettere di San Gabriele dell' Addolorata*, 1920.

FEBRUARY 28

MARTYRS WHO DIED IN THE GREAT PLAGUE IN ALEXANDRIA

A.D. 261

A TERRIBLE pestilence raged throughout the greater part of the Roman Empire during the years from 249 to 263. In Rome, five thousand persons are said to have died in one day and Alexandria in particular suffered severely. St Dionysius of Alexandria tells us that his city had already been afflicted with famine, and this was followed by tumults and an outbreak of violence so uncontrolled that it was safer to travel from one extremity of the known world to the other than to go from one street of Alexandria to the next. To these scourges succeeded the plague, which raged universally until there was not one house in that great city that escaped, or which had not some death to mourn. Corpses lay long unburied, and the air was laden with infection, mingled with pestilential vapours from the Nile. The living appeared wild with terror, and the fear of death rendered the pagan citizens cruel to their nearest relations. As soon as anyone was known to have caught the infection, his friends fled from him. The bodies of those not yet dead were thrown into the streets and abandoned, and so great was the general fear of catching the disease that the work of burial was not proceeded with. At this juncture, the Christians of Alexandria came forward and displayed a great example of charity. During the persecutions of Decius, Gallus, and Valerian, they had been obliged to remain hidden, and had held their assemblies in secret, or in ships that put out to sea, or in pestilential prisons. Now, however, they came forth, regardless of danger, and set to work to visit and tend the sick and to comfort the dying. They closed the eyes of the plague-stricken and carried them when dead upon their shoulders, washing their bodies and decently burying them, although they knew they were likely to share the same fate. In the words of the holy archbishop : " Many who had healed others fell victims themselves. The best of our brethren have been taken from us in this manner : some were priests, others deacons and some laity of great worth. This death, with the faith which accompanied it, appears to be little inferior to martyrdom itself." The Roman Martyrology, recognising the religious faith of these pious Christians, honours them as martyrs.

In these victims of charity we see how their holy faith raised them above earthly considerations and regard for their own safety. He who always has before his eyes the hope of enjoying God in His glory and who is inflamed with love of Him and of his neighbour, values all things only as they afford him a means of uniting his soul to his Creator and of advancing His glory. Disgrace, danger, pain, death, and loss become to him a joy, and he regards as his greatest happiness whatever most tends to bring him closer to his God. The charity of these martyrs in thus relieving their persecutors when attacked by sickness may well make us ask ourselves what our attitude is to the sick poor who are not our enemies, but who are, in most cases, our fellow-Christians.

Our knowledge of the charity of the Christians of Alexandria is derived from Eusebius, who in Bk. VII, ch. 22, of his *Ecclesiastical History* inserts a long quotation from the letter of St Dionysius referred to above. The Greek text may be conveniently consulted in Feltoe's edition of *The Letters and other Remains of Dionysius of Alexandria,* pp. 79–84.

ST PROTERIUS, PATRIARCH OF ALEXANDRIA, MART.

A.D. 458

St Cyril's successor as Patriarch of Alexandria was a haughty and unprincipled man named Dioscoros, who patronised the heretic Eutyches and countenanced his errors. The leader of the orthodox party was Proterius, who had been ordained by Cyril. Dioscoros, knowing his great reputation and hoping to win him over to his views, had appointed him archpriest and had entrusted him with the care of his church, but when the patriarch began to show himself to be clearly heretical, Proterius openly opposed him. The Council of Chalcedon condemned and deposed Dioscoros in 452, and Proterius was elected in his place and installed. The city of Alexandria, always famous for its riots and tumults, divided into two parties, the one demanding the return of Dioscoros and the other supporting Proterius. The schismatic party was headed by two contumacious priests, Timothy Elurus and Peter Mongus (Elurus, *αἴλουρος*, means *cat*, and Mongus, *μογγός*, means *croaker*), whom the saint had cononically excommunicated. So great and so frequent were the tumults they raised against him, that during the whole course of his pontificate he was never out of danger of falling a victim to the schismatic party, in spite of the decision of the Council of Chalcedon and of the imperial orders. In the height of one of these tumults, Elurus, who had contrived to get himself consecrated by two bishops of their faction, took possession of the episcopal throne, and was proclaimed by his party the sole lawful Bishop of Alexandria. The imperial commander, however, soon drove Elurus out, and this so enraged the Eutychian party that their menaces obliged St Proterius to take sanctuary in the baptistery adjoining the church of St Quirinus. The schismatic rabble had no respect for sanctuary, and, breaking into the church, they stabbed him to death on Good Friday, in the year 458. Not satisfied with this, they dragged his dead body through the streets of the city, cut it in pieces, burnt it, and scattered the ashes in the air. The Bishops of Thrace, in a letter they wrote to the Emperor Leo soon after the tragedy, declared that they reckoned him among the martyrs and hoped to find mercy through his intercession. "Sanctissimum Proterium in ordine et choro sanctorum martyrum ponimus et ejus intercessionibus misericordem et propitium Deum nobis fieri postulamus."

There is no special biography of Proterius, but in the *Acta Sanctorum*, Feb., vol. iii, the principal texts, letters, etc., which make reference to him have been collected. See also Hefele-Leclercq, *Conciles*, vol. ii, p. 858.

ST ROMANUS AND ST LUPICINUS, Abbots

A.D. 460

St Romanus had reached the age of thirty-five when he retired from the world, and, after being trained for some time for the religious life at the monastery of Ainay at Lyons, withdrew into the forests of the Jura Mountains between Switzerland and France, to live there as a hermit. He took with him Cassian's *Lives of the Fathers of the Desert*, a few tools, and some seeds, and found his way to an uninhabited spot at the confluence of the Bienne and the Alière, enclosed between steep heights and difficult of access owing to rocks and fallen trees. Here under the shelter of an enormous fir tree he spent his time praying, reading, cultivating the soil, and living upon wild fruit. At first his solitude was disturbed only by the beasts and an occasional huntsman, but before long he was joined by his brother Lupicinus and by one or two more. Other recruits soon flocked to them, including their sister and a number of women.

The two brothers built the monastery of Condate and then that of Leuconne, two miles to the north, whilst, for the women, they erected on a rock the nunnery of La Beaume (the site of the present village of St Romain de la Roche). This convent, which no living man might enter, St Romanus chose as his burial place. The brothers ruled as joint abbots in perfect harmony, although Lupicinus was inclined to be the stricter. Once, when his stern measures had driven away twelve of the brethren, Romanus brought back the fugitives, who all eventually became the heads of communities. Lupicinus generally lived at Leuconne with one hundred and fifty monks. After a time, the brethren at Condate, who had been enriched by many gifts, changed their diet, which was only bread made of barley and bran and pulse dressed often without salt or oil, and began to bring to table wheaten bread, fish, and other food. When Lupicinus was informed of this by his brother, he came over and forbade the innovation. Although they strove to imitate the anchorites of the East, they were obliged to modify some of their austerities owing to climatic and racial differences. The Gauls were naturally great eaters, and these monks spent much of their time in very hard manual labour, but they never touched flesh meat and were only allowed milk and eggs when they were ill. They wore wooden sabots and the skins of animals sewn together, which protected them from the rain, but not from the bitter cold in winter or from the summer rays of the sun reflected from the perpendicular rocks.

Lupicinus was the most austere of them all : he slept in an old tree trunk and usually ate his pulse without seasoning or condiment of any sort. In summer, for many years, he ate only hard bread, moistened in cold water. St Romanus made a pilgrimage to what is now St Maurice in the Valais, in order to revisit the place of martyrdom of the Theban Legion. He cured two lepers on the way, and, the fame of this miracle reaching Geneva, the bishop, the clergy, and the whole town turned out to greet him as he was passing through. He died about the year 460, though his brother survived him for about twenty years. He was buried, as he had desired, in the church of the nunnery, where his sister ruled over five hundred women, and his remains were for many centuries preserved in the church of St Romain de la Roche.

The historical value of the Lives of Romanus, Lupicinus, and Eugendus, which had gravely been called in question not only by Bruno Krusch, but also by Quesnel and Papebroche, was vindicated by Mgr. Duchesne in a remarkable paper called "La Vie des Pères du Jura" in *Mélanges d'Archéologie et d' Histoire*, vol. xviii (1898), pp. 3–16. M. Poupardin in *Le Moyen Age*, vol. xi (1898), pp. 31–48, has also pronounced in a similar sense. *Cf.* Mgr. Besson, *Nos Origines chrétiennes*. The text of the Life of Romanus may be found in the *Acta Sanctorum*, Feb., vol. iii, but it has been more recently edited by Krusch in the *M.G.H.*, *SS. Rerum Meroving.*, iii, 131–143.

ST OSWALD, Bp. of Worcester

A.D. 992

St Oswald was the nephew of St Odo, Archbishop of Canterbury, and of Oskitell, Bishop first of Dorchester and afterwards of York. He was educated by St Odo and became canon and then dean of Winchester, but he crossed over to France and took the monastic habit at Fleury. In spite of many invitations from his uncle to return to England he could not be prevailed upon to do so until he heard that the archbishop was dying, but he arrived too late to see him alive. Oswald then joined his other uncle Oskitell, remaining with him for some years. Oswald's piety and great qualities attracted the attention of St Dunstan, who, upon being appointed Archbishop of Canterbury, recommended him to King Edgar, by whose orders he was made Bishop of Worcester. He at once founded a monastery of twelve monks at Westbury, and he subsequently helped the King's cousin Aylwin to build the great abbey of Ramsey on an island formed by marshes and the River Ouse in Huntingdonshire in 972. Oswald was a great supporter of St Dunstan's plans for the revival of religion and for the enforcement of celibacy among the clergy. He and Ethelwold, Bishop of Winchester, were the prelates specially charged to enforce the decree that the clergy must either live single lives or resign their cures. Yet, in his own diocesan city Oswald showed great forbearance and tact in dealing with the lax clergy of St Peter's. Instead of removing them, he founded another church near by which was served by Benedictine monks and to which all the people soon flocked. Seeing their church empty the clergy of St Peter decided that they also would embrace the monastic rule, and they carried out their resolution, falling in with the decree. The saint spent much of his time in visiting his diocese, preaching without intermission, and reforming abuses. He also fostered the study of letters and encouraged learned men to come from abroad. In the year 972, he was promoted to the see of York, but by the wish of the King and with the Pope's sanction he retained Worcester, and although he divided his time between the two dioceses, Worcester remained the place of his predilection, and he loved to worship with the monks in the monastery church of Our Lady which he had founded and which afterwards became the cathedral of Worcester. Every day St Oswald used to wash the feet of twelve poor persons whom he afterwards fed at his own table. On the Tuesday after the third Sunday in Lent, February 29, 992, he had just wiped and kissed the feet of the last poor man and was yet on his knees, saying: "Glory be to the Father and to the Son and to the Holy Ghost," when he gently passed away. As his body was being borne to Worcester Abbey Church, it was noticed that a white dove was hovering over it.

Ten years afterwards the holy relics were disinterred and placed in a shrine by his successor Adulph, and later still some portion of them was translated to York.

There are several early Lives of St Oswald, the more valuable of which have been edited by Canon James Raine for the Rolls Series in the first and second volumes of his *Historians of the Church of York*. The earliest biography there printed must have been written by a monk of Ramsey between 995 and 1005 shortly after the saint's death. See also Stanton, *Menology*, pp. 89–91, from which last work we may learn that St Oswald's name is entered under this day in a considerable number of medieval English calendars.

BD. VILLANA DE' BOTTI, OR BOTTIS, MATRON

A.D. 1360

Blessed Villana was the daughter of a Florentine merchant, Andrea de' Botti or Bottis. As a child she gave herself up to pious practices, to severe fasts, to night watches, and to scourgings. When she was thirteen she ran away from home in order to enter a convent, but her attempts were unsuccessful and she was forced to return. To prevent any repetition of her flight, her father, shortly afterwards, gave her in marriage to a merchant named Rosso di Piero—much against her will. After her marriage she appeared completely changed: abandoning all her devout exercises, she gave herself up to pleasure and dissipation and lived a wholly idle and worldly life. One day, as she was about to start for an entertainment clad in a gorgeous dress adorned with pearls and precious stones, she looked at herself in a mirror. To her dismay the reflection that met her eyes was that of a hideous demon. A second and a third mirror showed the same ugly form. Thoroughly alarmed and recognising in the reflection the image of her sin-stained soul, she tore off her fine attire and, clad in the simplest clothes she could find, she betook herself weeping to the Dominican fathers at Santa Maria Novella to make a full confession and to ask absolution and help. This proved the turning point of her life, and she never again fell away. Ere long she was admitted to the Third Order of St Dominic, and after this she advanced rapidly in the spiritual life. Though fulfilling all her duties as a wife and as mistress of the house, she spent all her available time in visiting the Blessed Sacrament, in prayer and in reading. She particularly loved to study St Paul's epistles and the lives of the saints. At one time, in her self-abasement and in her love for the poor, she would have gone begging for them from door to door had not her husband and her parents interposed. When she became a widow, her austerities and self-sacrifice increased. So completely did she give herself up to God that she was often rapt in ecstasy, particularly during Mass or at spiritual conferences. For mortification's sake and to benefit the poor, she deprived herself sometimes of the necessaries of life, and when remonstrated with and urged to modify her austerities she would reply that the sweetness of the divine love with which she was filled made ordinary food distasteful to her. On one occasion, finding a sick man lying in the road, she carried him on her shoulders to the hospital. From time to time she was sorely tempted by the devil, and she had to pass through a period of persecution from her fellow-citizens when she was cruelly calumniated and her honour was assailed. Her soul was also purified by strange pains and by great bodily weakness. However, she passed unscathed through all these trials and was rewarded by wonderful visions and colloquies with our Lady and other saints. Occasionally the room in which she dwelt was filled with supernatural light, and she was also endowed with the gift of prophecy. As she lay on her deathbed after receiving the last Sacraments, she asked that the Passion of our Lord should be read to her, and at the words " He bowed His head and gave up the ghost," she crossed her hands on her breast and passed away. Clothed in the habit of the Third Order of St Dominic, her body was taken to Santa Maria Novella, where it became such an object of veneration that for over a month it was impossible to proceed with the funeral. People struggled to obtain shreds of her clothing, and she was honoured as a saint from the day of her death up to the time of the confirmation of her cultus in 1824.

See the *Acta Sanctorum* for August 26 (Aug., vol. v); Procter, *Lives of Dominican Saints*, pp. 50–52; M. C. Ganay, *Les Bienheureuses Dominicaines*, pp. 153–175.

BD. HEDWIG (JADWIGA), QUEEN OF POLAND

A.D. 1399

There are two Hedwigs of royal blood, both of whom Butler commemorates on the same day (October 17). The younger of these, whose claim to liturgical celebration is not quite clearly made out, seems to be honoured in her own country on the last day of February. The cause of her beatification was indeed introduced, but it has never been prosecuted to a successful issue. She was born in 1371, and was the youngest daughter of Louis, nephew and successor to Casimir the Great, King of Hungary and Poland. Louis, perhaps with less adequate reason, was also called " the Great," but he left the kingdom of Poland in a very disturbed state when he died in 1382. For two years the country suffered all the horrors of a civil war, created by the disputed succession to the throne, but in 1384 the notables agreed to accept the Princess Hedwig (Jadwiga), then thirteen years old, as their sovereign, subject to the important proviso that the choice of a consort should meet with their approval. There was no lack of suitors, for the maiden, according to the unanimous testimony of contemporaries, was not only extraordinarily beautiful, but she was highly educated, intelligent, gentle, courageous and above all else devout. Unfortunately she had been affianced when only four years old to William, Duke of Austria, and she had already learned to regard him as her future husband, giving him all the affection of her childish heart. But the Polish Diet, influenced by strong political prejudices, would not hear of such a marriage. There were endless negotiations and a romantic attempt on the part of William to carry off his bride as it were by force, an attempt in which he was in considerable danger of losing his life. At the last it was pressed upon Hedwig as a religious duty to accept for a husband the still pagan Jagiello, Duke of Lithuania. Diplomatically such an alliance seemed most advantageous for Poland and the Church, as the Duke was not only willing in view of the marriage to accept Christianity himself, but promised that all his people should become Christians also. Hedwig, child as she still was in years, though all are agreed that in the long struggle she showed a spirit which had in it nothing of weakness, had to make a decision according to her conscience. A sympathetic pen in modern times has given this account of her surrender :

" Covering herself with a thick black veil she proceeded on foot to the cathedral of Cracow, and repairing to one of the side chapels, threw herself on her knees, where for three hours, with clasped hands and streaming eyes, she wrestled with the repugnance that surged within her. At length she rose with a detached heart, having laid at the foot of the cross her affections, her will, her hopes of earthly happiness ; offering herself, and all that belonged to her, as a perpetual holocaust to her crucified Redeemer, and esteeming herself happy, if so, by this sacrifice, she might purchase the salvation of those precious souls for whom He had shed His blood. Before leaving the chapel she cast her veil over the crucifix, hoping under that pall to bury all human infirmity that might still linger round her heart, and then hastened to establish a foundation for the perpetual renewal of this type of her soul's sorrow. This foundation yet exists ; within the same chapel the crucifix still stands, covered by its sable drapery, being commonly known as the 'crucifix of Hedwig.'"

Fortunately Jagiello seems to have been sincere. He received baptism, together with the new name of Wladislaus, and we read strange stories of the "conversion" of the Lithuanian people—how the temples of the false gods were destroyed wholesale, and how men, women, and children, drawn up in platoons, "were sprinkled (for their baptism) by the bishops and priests, every division receiving the same name." All through the troubled years which followed, Hedwig was the most stable as well as the most judicious element in the government of the kingdom. She exercised a moderating influence upon the headstrong and impetuous policy of her husband, she came to the rescue of the poor suffering people, who too often had to pay the penalty for the mistakes or the selfishness of their rulers, she won the love of her subjects by her gentleness and boundless charity, and yet she showed that she could defend herself with dignity against Wladislaus' irrational outbursts of jealousy. She encouraged learning and all civilising influences amongst these wild and imperfectly converted peoples. She was even highly successful in taking the direction of a military expedition when occasion called for such action. It was only in her practice of asceticism that she seemed to forget the need of a measure of prudence. Her heart was given to higher things, but she was conscientious in all wifely duties, and her husband beyond doubt regarded her with deep affection as well as with a certain feeling of awe. When at last there was promise of an heir to the throne he was extravagant in the preparations he wished made, in order to do honour to the event. From the frontier where he was conducting a campaign he wrote about providing jewels and rich draperies. She replied : "Seeing that I have so long renounced the pomps of this world, it is not on that treacherous couch—to so many the bed of death—

that I would willingly be surrounded by their glitter. It is not by the help of gold or gems that I hope to render myself acceptable to that Almighty Father who has mercifully removed from me the reproach of barrenness, but rather by resignation to His will and a sense of my own nothingness." Humanly speaking, she was not altogether wise in her use of penance and prayer. On the anniversary of her great renunciation, she went out unattended to make a vigil in the cathedral before the veiled crucifix. Her ladies-in-waiting found her there, hours later, rapt in ecstasy or possibly in a swoon. Not long afterwards the birth of a daughter, who lived only a few days, cost the mother her life. It was believed that many miracles were wrought at her tomb.

See the *Dublin Review*, Oct., 1864, pp. 311–343 ; Chevé, *Histoire Complète de la Pologne ;* Dunbar, *Dictionary of Saintly Women*, i, pp. 366–369 ; Sienkiewicz, *Knights of the Cross*, ch. 4.

BD. ANTONIA OF FLORENCE, Widow

A.D. 1472

The town of Aquila in the Abruzzi contains the relics of three distinguished Franciscans—St Bernardino of Siena, Blessed Vincent of Aquila, and Blessed Antonia of Florence. The daughter of prominent citizens, Antonia married whilst still quite young and lost her husband after a few years. She had been pious from her girlhood, and desiring after her widowhood to consecrate herself to God she resisted the efforts of her relations who wished to marry her again. When in 1429 Blessed Angela of Foligno sent two of her religious to found in Florence the fifth of her convents of Regular Tertiaries of St Francis, Antonia was one of the first to enter the new house which was dedicated to St Onofrio. The following year the Superioress of the Observance, who recognised her exceptional merits and powers, transferred her to Foligno and placed her in charge of the convent of St Anne, which was the original house founded by Blessed Angela. Here she had the privilege of being under the immediate direction of the holy foundress, who was Superioress General of the new Institute. Three years later she was sent to rule over a recently established community at Aquila, and once again she set the example of a holy life poured forth in acts of charity. Blessed Angela died the second year after Antonia had gone to Aquila and was succeeded by Blessed Margaret. Antonia lost another of her chief supports in the person of St

Bernardino of Siena, who died in 1444 at Aquila. When St John Capistran, Vicar-General of the Observance, visited the town, Antonia told him that she desired a stricter rule, and he so fully sympathised with her wishes that, with the approval of Pope Nicholas V, he obtained for her the monastery of Corpus Christi, which had just been built for another Order, and thither she retired in 1147 with eleven of her nuns to practise the original rule of St Clare in all its rigour. Girls gave up brilliant prospects to join her and the convent soon had to be enlarged to contain the hundred or more nuns who sang the divine praises day and night. Humility and patience were the outstanding qualities of the holy superior. For fifteen years she bore uncomplainingly a most painful disease, and in her spiritual life she had to undergo severe assaults from the devil. Her son was nothing but a trouble to her : he dissipated his whole fortune, and he and her other relations used to come and worry her with their quarrels and their worldly affairs. It was also a great blow to her when the Franciscans of Aquila, to whom St John Capistran had entrusted the care of the convent, gave up the direction of the nuns. Antonia bore all these trials with patient resignation, and the fathers of the Observance subsequently resumed the spiritual guidance of the community. She was a true daughter of St Francis in her love for holy poverty, which she called the Queen of the House. She was full of tenderness to her spiritual daughters, and when, after seven years, she, out of humility, resigned her office to another, she retained the affection and veneration of the whole community. It was her practice to spend almost the whole night in prayer, and she received extraordinary graces. At times she was seen to be in ecstasy and upraised from the ground, and once a fiery globe appeared to rest upon her head and to light up the place in which she prayed. When she died in 1471, the bishop, magistrates, and people of Aquila insisted on celebrating her obsequies with great solemnity at the public charge. Her body has remained incorrupt, the eyes open and the limbs still supple. Her cult was confirmed in 1847.

See Léon, *Auréole Séraphique* (Eng. Trans.), vol. ii, pp. 36–40 ; Mazzara, *Leggendario Francescano*, vol. i, pp. 287–289.

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